

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., December 12, 1929

NEW SERIES
VOLUME XXXI. No. 50

SUNDAY SCHOOL ATTENDANCE DEC. 8, 1929

Jackson, Parkway Church.....	169
Meridian, First Church.....	694
Offering \$50.79	
Jackson, Griffith Mem.	318
Jackson, Calvary Church.....	745
Jackson, First Church.....	626
Jackson, Davis Mem.	365
Gulfport, First Church, Dec. 1.....	416

It is reported that brother J. H. Purser, who has been preaching in Copiah and adjoining counties for more than fifty years, was struck by an automobile and seriously hurt last Monday. It is hoped his injuries will not prove fatal.

Two deaths in Jackson hospitals last Saturday brought sorrow to many of our people. Mr. Hal B. Jones of Flora and Mrs. Heard Steele of Union Church will be greatly missed by their families and friends. May our Father comfort the hearts of these sorrowing friends.

It is impossible at this writing, November 26, to give any adequate idea of the results of the Emergency Appeal for education. Dr. L. T. Lowrey, the director, says he is pleased at the unexpectedly good reports that have come in from a number of the smaller churches. A great many churches have been slow in reporting the work done. And some of them have "put off putting on" the campaign for a week and will report later. The weather has not been favorable and the roads are bad, so that there has been unavoidable delay in some places. It looks now as if, as usually happens, some of the people have given heroically and sacrificially, while others have fallen down on the job.

We are in receipt of a new volume from the press of Fleming H. Revell Company, a volume of sermonic expositions of a part of the First Epistle of John. The book is by H. W. Fancher, pastor of First Baptist Church, Russellville, Ala., with an introduction by Dr. W. F. Yarborough of Jasper, Ala. The treatment strikes us as sound interpretation and sensible in exposition and application. This epistle has come in for a good deal of study of late years, and it deserves it all. It sets forth the conditions of fellowship with God. This idea gives its title to the book, "Fellowship With God", which is good evidence that the author of this new book had grasped the idea in John's Epistle. We would judge the book sells for \$1.50.

Some have expressed surprise that nothing has been said in The Baptist Record with reference to the reported troubles at the Baptist Orphanage. Nothing so far has been said because we did not see how publicity at this crisis could do any good. The trustees are meeting in Jackson while The Baptist Record is going to press. They will doubtless have some announcement to make, and it is probable that whatever is done will be published in the daily papers even before this reaches the reader. The situation is such as needs handling with wisdom and in the fear of God. What the trustees will do we have no way of forecasting. Whatever is done the Baptists of Mississippi should continue to provide for these dependent children. One-third of the trustees are new members, being appointed by the Convention in November. They must handle the matter and render their account to the Convention. It is a good time to pray for all who are concerned in this present situation.

An error was made in the last issue of The Baptist Record on the first page. Instruction was given to furnish the statement concerning the Emergency Program the amount received to December 3rd, which was \$28,809.63, and to add to this the difference between this amount received and the amount reported, which would have brought the total received and the balance of the amount reported but not in hand to \$37,000.00 instead of \$65,000,809.63. We regret very much this error.

The total amount reported to date is.....\$40,721.12
The total amount received to date, December 7th..... 36,598.86

Balance reported but not in hand..... 4,122.26

We have paid since the last report the balance of \$9,500.00 due three of our colleges; to-wit, Woman's College \$4,000.00, Blue Mountain College \$4,000.00, Clarke College \$1,500.00.

—R. B. Gunter,

Corresponding Secretary.

YOUR BUDGET FOR 1930

Not to prepare a budget of your church needs for next year is to enter upon the year's work handicapped and almost certainly doomed to fail of your obligation to God and His cause. Don't leave it to haphazard, slipshod lack of system or plan. Set a mark and strive to reach it. Set a mark for your church in its obligation to local needs and in its obligations to the needs of others beyond your immediate community. It may be all in one budget; or it may be a double budget, that is separated into two parts, one providing for local needs and the other for your churches share in the missionary work of your denomination. Let the folks know what the need is and what your church considers its share of the obligation. Set a definite mark or goal and ask the congregation to strive to reach it.

Some churches after setting a mark as a suitable figure for their church to reach, put the matter on the consciences of the members and leave them to make such free will offerings as the Lord may direct them and enable them. With a spiritually developed membership, this is the ideal plan, the scriptural and Christian conception. But we do not have many ideal Christians and most of them will need instruction and may need to commit themselves to subscribe a given sum to be paid weekly or monthly.

Most of the churches that have a budget ask their members to subscribe a given sum, and some of these may need reminding. This is not different from the case of other Christian duties. We are told to exhort one another. And there is a mental obligation on church members to help one another to see and do their duty.

As to the denominational objects to which we are asked to contribute, the people ought to have adequate information. They ought to know what they are, where they are and what they are doing. They are entitled to know whether or not these objects are deserving their support, what each one is to get and what is done with it. To be sure the source of fullest and most constant information is The Baptist Record. All the people ought to have the Record. Anybody can also get the minutes of the State Convention and of the Southern Baptist Convention which report on all the work done and the expenditures of money.

This much ought to be known by everybody,

that according to what is called the new financial plan, every board participating in the Southwide funds is required to give the Executive Committee of the Convention beforehand an itemized statement of its actual necessities for the following year. After these are thoroughly considered, a lump sum of so much is recommended to be appropriated to each of these departments. It is not now a matter of percentages, primarily, to the Southwide objects, but their minimum needs are to be provided for. The sums recommended for them throughout the South are as follows:

Foreign Missions, \$1,500,000; Home Missions, \$725,000; New Orleans Hospital, \$75,000; Louisville Seminary, \$100,000; Ft. Worth Seminary, \$152,000; Baptist Bible Institute, \$110,000; Relief and Annuity, \$210,000; Education Board, \$100,000; American Baptist Theological Seminary, \$12,000; and W. M. U. Training School, \$16,000.

The departments of work in Mississippi still get a percentage distribution as follows: Christian Education, 29; State Missions, 18; Orphanage, 4½; Jackson Hospital, 2; Memphis Hospital, ½; Ministerial Education, 1.

Pastoral Changes: D. B. Powell resigns at Harahan, La. Dr. Geo. H. Crutcher goes from Fifth Ave. Church, St. Petersburg, Fla., to Riverside Church at Tampa. First Church of Montgomery, Ala., extends call to J. W. Inzer of Chattanooga. C. E. Ball goes from Rule, Texas, to Portales, N. M.

The Convention Board of Mississippi Baptists met in Jackson, Tuesday night, Dec. 10, and will doubtless be in session all day Wednesday. As we go to press on Wednesday morning no information can be given this week of the work of the Board. But we hope to give full information next week about what has been done and plans for the future.

After having an early Thanksgiving service here at our own church, Davis Memorial, Jackson, Miss., we joined Brother C. T. Johnson and journeyed together to the little city of Tuscola. Here we took part in both the dedication of the little church and the Thanksgiving service. It was indeed a season of thanks for these fine folk as they gathered in the splendid little edifice erected so recently under the wise leadership of their splendid pastor, Brother C. T. Johnson. It was our happy privilege to speak at both the morning and afternoon services. The morning service was of a thanksgiving nature, whereas the afternoon service was more of a dedicatory nature. Reports of the various phases of work in the building of the church were made by those who labored so nobly during the building days. Two of the former pastors were present: Brethren G. W. Nutt and Parks. There were also visitors from the communities near at hand. Road conditions prevented many others from being on hand at the time of the dedication. We know of no other rural community in the state that has made such progress along a religious line as has this community. Their splendid church that amply provides for S. S. and B. Y. P. U. will do credit to most any town. We are looking for greater things from a people who are possessed with a vision such as these have. May the Lord bless and lead on to greater accomplishments is the prayer of this humble servant of God in their behalf.—R. B. Patterson.

THE UNSATISFIED HUNGER OF SOUTHERN BAPTISTS

Eldridge B. Hatcher

For some time I have thought that there were slumbering in the hearts of Southern Baptists vast and unsuspected possibilities of worship.

Here in our College Assembly exercises, with their varied programs, I have noticed that whenever a service is held solely for worship—I mean quiet, reverential communion of hearts with God—it awakens a startling and wonderful response on the part of our students, and I have thus gathered the impression that even young people have a sort of unconscious yearning for real heart-worship. And then the thought has come that if young people respond so eagerly to the worship appeal, surely the average Sunday church congregation, composed so largely of older and more mature Christians, would respond even more eagerly if they were given the opportunity.

I spent a Sunday, during the past three months, in one of the cities of the South and attended a service in each of two of the largest and most influential churches in the city,—one a Baptist church and the other a church of another large and honored denomination. I went with this question in my mind. What are our city churches doing to satisfy the people's hunger for heart-worship? I knew that the spiritual life of Christians, as a whole—with multitudes of exceptions, of course—is said to be at a low ebb, and I was wondering what bearing the Sunday services in our churches might be having on this widespread spiritual laxity.

The first service which I attended was a morning service. The ushers, as the morning congregation was assembling, were distributing printed church literature to the people and persons were walking up and down the aisle chatting. A visitor could easily have imagined that the audience was assembling for a lecture, or a musical entertainment. The chorister, as he led the congregation in singing, with the large choir back of him and in full view of the audience, stood on the pulpit waving both hands and arms keeping time and urging the people to sing. It was not easy to be absorbed in communion with God with such conspicuous movements and sights there at the front. Worship requires intense concentration of mind and heart,—upon God.

The pastor and a deacon both spoke proudly of the wonderful progress made by the church (in statistics). They spoke about the running of the organization somewhat as a board of directors might discuss the running of their business organization, and the church was spoken of as if the smooth running of the machinery was the chief work and objective of the church. There was a general air of activity and efficiency and a great business organization seemed to be functioning superbly. An anthem was sung by the choir as the people were supposed to be worshipping through their offerings.

As the preacher, in his sermon, was seeking to drive home certain exceedingly important truths I could not help thinking, as he was pouring out his soul's strength, that possibly his truths would be penetrating far more hearts if the preliminary service had helped to get the people's hearts in a more worshipful attitude. And when at the close, he earnestly pled for people to bring their church letters, I could not keep back the question as to why he wanted to add more members to his multitudinously large membership when he did not seem particularly concerned about training those whom he had in communion with God.

But then I thought, "This church is doing a vast work. In its Sunday School, with its more than 1,000 members, there are scores of teachers, teaching the Bible weekly to hundreds of pupils and the other organizations are pressing work along varied lines. A regular bee hive it is, with hundreds, possibly thousands, of lives influenced for good and such work requires a big organization with money needed, and this Sunday service helps to keep the organization functioning."

But then the thought came, What is all this

work and machinery worth if the church is ignorant of worship (or communion with God) which is the only source of genuine Christian activity? The trouble in our denomination is not lack of work and machinery, but a lack of real Christian living that grows out of fellowship with God.

The pastor in his sermon uttered some noble truths, but the chief visitor in the room that morning—God—did not appear to me to have been given large and conspicuous recognition and there were possibilities of worship (penitence, petitions, praise, etc.) surging within the great audience and waiting to be unlocked by the leader, which were not strongly appealed to.

In the service at the other church—a night service—there were probably about 1,200 persons present and the nature of the service was much like that of the morning,—only the musical program was longer. The first part of the service lasted forty minutes—mainly musical—with the chorister in charge, the pastor reading the scriptures, and with the very large choir back of the pulpit in full view. As I saw that great, waiting audience, I thought of the vast volume of worship which, under proper leadership by the power of the Spirit, could then be unloosed. I do not mean loud singing, or mere taking part in formal ceremonies, but secret heart-intercourse with God.

I could but feel that the pastor should have kept his hand on the entire service. The chorister urged the congregation to put "pep" in their singing and to "come on" and sing louder. By such devices he soon had the songs rolling high and loud and yet I felt that if that music had to be pulled out of the crowd in that fashion, what was it worth as real worship to God? The congregation was watching what the leader was doing and saying. But an aged minister sitting in the pulpit led in prayer and said, "O Lord if we shall only realize that thou art here, then we shall have a glorious service." I agreed with him. He repeated that sentiment in his prayer, but neither the chorister nor the preacher seemed to take the hint.

The sermon seemed to please the audience, and I am sure it must have helped many persons, but the appropriateness of the jokes was not always clear. The sermon was of the popular sort with many valuable thoughts and suggestions. Such services with the interesting musical programs bring the crowds and the contributions, and this is thought necessary if the great organization is to keep running in its many, many departments.

But as I looked over that large audience, with its tumultuous possibilities of reverence, gratitude, praise and adoration,—with sins to be confessed and thanks to be given and burdens needing to be rolled upon God,—I thought What an opportunity for encouraging and helping that large throng to unbosom themselves to God! Such communion would have permeated, in its blessings, the entire church organization and have enriched all the work of the church—and I wonder if such services would not attract even larger audiences than those of the "popular" type—many coming for worship who are not attracted by "popular" services. At the end of the sermon the invitation was given but no one came.

In many (not all however) of our churches the tendency is to make the sermon the chief feature, preceded by a usual form of two or three hymns sung, the scriptures read, a prayer offered, the collection taken, and announcements made,—these items moving forward with clock-work regularity and clearing the way for the main item,—the sermon. Untold good is being accomplished by such churches, but may I raise the question as to whether the present apathy of our denomination regarding Christ's world kingdom program may not be affected to some extent by the ideals and methods now exhibited in our Sunday church services. The entire life of the local church, I think, heads up in that Sunday service and flows forth from it. Can not that Sunday hour—ah, that imperially pivotal hour—be more effectively used towards generating through the aid of the Holy Spirit, that spir-

itual dynamic which is the one imperious need among Southern Baptists today,—not the dynamic of a sermon, but the dynamic of a communion with God which may include the sermon (but not necessarily as the chief item). And when can the people be gotten together for such a dynamic purpose more effectively than in the Sunday service?

I attended a third service. I had heard that pastor often before, but that morning a spell seemed to rest upon him. I felt it the moment he entered the pulpit. Almost his first word seemed to show that he was awed by the divine Presence. The congregation seemed to catch his spirit. The choir showed a new tenderness and reverence in their bearing and their music. A sacred hush was upon the congregation. I felt my heart being strangely and delightfully stirred. The pastor looked as if he felt that it would be a crime for him to be seeking to display his personal abilities at such a time and in such a Presence. The sermon itself was an act of worship and the service was a powerful one.

Will not the successful pastor of the future,—the one who will bring in the new day—be the pastor who can lead and train his congregation in worship,—both private and public? And will not his chief instrument for such training be his Sunday service? Oh, pastor, many of your members do not know how to worship in secret, nor in public. Many hesitate and blunder in their efforts. If you will train them to commune with God in your Sunday service they will continue the practice in their daily lives,—and the millennium will then quicken its approaching steps.

Besides all this, the Sunday School superintendent, the teachers and the leaders in the varied church departments will, in such a Sunday service, catch the worship idea and determine to incorporate it in their departmental services, and all church work born in such an atmosphere will be heavenly in its nature.

In a Sunday night evangelistic service, if the people's heart are opened, not in mere loud enthusiastic singing, and varied distractions, but in genuine quiet communion with God, the finest atmosphere will have been created for the sermon and for heart decisions for Christ.

I attended a fourth service—the funeral of a highly respected citizen of the town. A spell was upon the large audience. Of course there was no chatting, but perfect quiet. How tender and sympathetic was the singing, and all the words of the pastor! The congregation seemed to be of one heart and mind. What put such a hush upon the people? They were in the presence of something,—DEATH, yonder at the front.

In every religious service the audience is in an infinitely greater presence, THE PRESENCE OF GOD, why not build our services around the tremendous fact that God is "in the midst" of us desiring to be worshipped. Why not let that fact suggest and control every item on the program.

Our denomination stands looking towards the pastor. Not our secretaries. They chiefly handle what the pastors and churches commit to them, and are heroically doing their part. Let us be done with blaming them,—or blaming anybody. I certainly am not presuming to blame our noble pastors, who are accomplishing vast results in many ways and who have to aim for spiritual results often in an atmosphere, and under the handicap, of multitudinous standardization machineries, and with poor cooperation from members. But it seems to be true that the supreme question before Southern Baptists is Will our pastors as a whole, by God's help, develop in larger measure in their members the heavenly habit of reverential communion with God in public and private? Upon the answer to that question—so it appears to me—hangs the success of our entire denominational program.

Oh, the pastoral luxury of preparing each week two new, worship programs for the next Sunday's service,—programs which shall make it easy and delightful for the individuals in the congregation to open their hearts in fellowship with God.

What a challenge for our Seminaries—that of
(Continued on page 6)

Housetop and Inner Chamber

Read the good news from China in this issue of the Record.

It is said that the health of Dr. C. C. Carroll of Natchitoches, La., continues to be bad.

Dr. George W. Truett speaks at the Bible Conference, Mansfield, La., Jan. 29-Feb. 7.

As usual we omit the Christmas issue of the Record. No paper will go out with the date of Dec. 26.

We are sorry to hear that Mrs. W. W. Hamilton of New Orleans has not been in good health for some months.

Eighty were received into First Church, Charlottesville, Va., in a meeting conducted by Pastor Henry Alford Porter.

Be sure to read the advertisements in this weeks Record of the Life of Dr. J. B. Gambrell, written by Dr. E. C. Routh. You will certainly want the book.

At the recent Texas Baptist Convention Dr. L. R. Scarborough was elected president. The brethren still believe in him and are glad of the opportunity to honor him.

Pastor J. J. Mayfield reports that the Canton church has employed brother Russell Carter as assistant to the pastor who will be financial secretary, and will assist with the music.

One thing this country stands in need of, perhaps has long stood in need of, is protection against the protectionists. It is difficult to see any difference between them and priates.

Rev. George L. Hall of Pulaski Heights church, Little Rock, recently preached a sermon on Pocket-felt Religion. Well, did not Jesus say "Where thy treasure is there will thy heart be also?"

It is said that Mr. Coolidge receives nearly twice as much for his magazine articles now as he received in salary as president of the United States. But he would not get for his writings what he does if he had not been president.

If the Secretary of State had not done what he could to prevent war between China and Russia, he would have been convicted as an arrant hypocrite, posing for peace as a politician and cowardly in retreating when an opportunity came to work for peace.

On Dec. 8th Dr. R. G. Lee begins his third year as pastor of Bellevue Church in Memphis. They are seeking to have by that time 1,500 in Sunday School, and 700 at prayer-meeting. They have had 676 in prayer-meeting. In two years there have been 1211 additions to the church.

Pastor J. L. Deaton of Calhoun, Ga., visited the Baptist office in Jackson last week. He rejoices that his church is paying off their church debt and things are looking bright in spite of the destruction by floods a few weeks ago. In his two years pastorate the church has given about \$24,000 to all purposes.

The Baptist Advance announces that Dr. T. W. Croxton of Prescott, Ark., was recently elected by the Arkansas Baptist Executive Board as Editor of their paper. Dr. Compere, who has been editor for several years highly commends him. Dr. Compere has made a splendid editor and his brethren of the fraternity will give him up with great reluctance.

A few times recently we have received communications from people who decline to let us know their names. Some of them contain things worthy of publication or comment, others from people who apparently wish to snipe from around the corner. No reputable paper can afford to give publicity to matter whose source is con-

cealed. To those whose intentions and motives are good, we must express regret that we cannot give publicity to anonymous communications.

Pastor J. P. Harrington was kept in bed a few days by a painful boil, and the editor supplied for him on Sunday morning and evening, at Parkway Church in Jackson. It is a joy to see the progress that has been made by this church, coming from nothing two and a half years ago to over 300 members now with a pastor's home and a good place to worship. On Sunday thirteen diplomas were delivered to officers and teachers in the Sunday School who had taken special training, and seals were given to others. At the preaching hour the front bench was filled with boys about fourteen years of age whose class was one hundred per cent in Sunday School, grading perfect on all "six points".

Have just returned from a two weeks meeting in the First Baptist Church at Natchez. We had all sorts of weather during the meeting, but we were not rained out of a single service. The crowds were large from the very begining and deeply spiritual. They have one of the best church plants in the State of Mississippi—it is a beauty with every modern convenience. Dr. W. A. Sullivan, that prince among preachers, is their beloved pastor. God is graciously using him in this wonderful field. We had 46 additions during our meeting, 39 of them by profession of faith.

May our Heavenly Father graciously bless that splendid church and noble pastor.

W. E. Farr.

It seems difficult for us to make clear to everybody that the only reduction that is made in the regular \$2.00 price of the Baptist Record is when the church puts the paper into 90 percent of the homes. Then it can be had for \$1.00. The Bible proposition is a different thing. The Bible is not given to a new subscriber, but to one who sends us five new subscribers at \$2.00 each, or if one sends us four new subscribers at \$2.00 each, the one sending these names can get the Bible for fifty cents. Send three new subscribers at \$2.00 each and seventy-five cents for the Bible, or two new subscribers at \$2.00 each and get the Bible for \$1.00, or one new subscriber at \$2.00 and \$1.50 for the Bible. If your church has the paper in 90 percent of the homes you can get the Bible for \$2.00, otherwise you can get the Bible for \$3.00.

Many nations are today interested in the situation that has come about from the action of the Secretary of State calling the attention of Russia and China to the fact that they both signed the treaty outlawing war. Actual fighting has been going on in Manchuria, the Russians being the aggressors. There was imminent danger of another widespread conflagration, such as we had a few years back. Many nations could easily be involved. Indeed it would be difficult to prevent injury to other nations, and their possibly being forced into war. The United States government, as was its right, called upon other nations to join us in calling attention to the agreement to outlaw war as a method of setting international disputes. The other nations, except Japan did join in this note. The Russian government made a gesture of indignation that they were so addressed. Their particular protest was that the two nations involved had agreed to discuss their differences. It was pointed out to them that this was done only after the note was sent them by the United States and others. Our Secretary of State has acted in the interests of humanity and in the interests of all parties to the dispute. The only reasons we can conceive of Russian resentment to the note from the United States are that the Soviet officials has a grouch against America, and has designs on China which he is afraid to submit to impartial arbitrament.

Receipts of the Foreign Mission Board for the past seven months have been \$451,398.24. For the same period a year ago they were \$462,224.68, a falling off of nearly eleven thousand. The only states reporting gains were Illinois, Kentucky, Maryland, Missouri, North Carolina and South Carolina.

The article by Dr. E. B. Hatcher appearing this week is worthy of most serious reading. Truly our Sunday services are the determining factor in Christian life and work. Are we using them right, or allowing them to degenerate into a program that makes God secondary. Read it, and think, and pray.

Pastor W. A. Sullivan, First Church, Natchez, Miss., requested the church to reduce his salary by \$50 per month in order that the church might pay more to the Cooperative Program. Since he went to Natchez three years ago, the budget of the church has increased more than 100%. During the same period 325 members have been added to the church.

Thanks to the brethren who are sending us the Associational Minutes. Just to hand is the one from Choctaw County, G. D. Weatherall, Clerk. There are 22 churches reporting, with a membership of 2,260. Baptisms reported for the year are 71; Ackerman reporting ten, the largest number. Just half of the churches report contributions to the cooperative program, amounting to \$718.00. Twelve churches report designated gifts to the sum of \$469.00. Eight churches made designated gifts that did not give to the cooperative program. The grand total of all gifts was \$7,749.25. The value of church property is \$45,200.

We are in the habit of speaking with great enthusiasm about the decline of Hardshells because they turned missions thumbs down; and are fond of comparing ourselves with them, saying "See how we have grown!" But some of us sit complacently by and see four-fifths of our gifts to religious purposes being spent on local needs and only giving one-fifth to send the Gospel to somebody else. How long can we do this until we see the Baptist denomination growing smaller and weaker? How did the number of Baptisms in our churches this year compare with last year, and with five years ago?

Two students in Mississippi College were examined by a council of ministers on Wednesday night of last week. These are brethren L. D. Wood and M. D. Morton, who have recently been called to serve churches within reach of Clinton. The presbytery was pleased with their straightforward answers to all questions and their clear view of Bible teaching. Those who know them best heartily commend them and are confident of their usefulness. They were recommended to the church for ordination, and on Sunday evening were formally set apart to the ministry by prayer and the laying on of hands.

In his speech before the Beaumont Convention W. W. Hamilton, president of the Baptist Bible Institute, expressed the gratitude of New Orleans Baptists for the unfailing loyalty of Texas Baptists to that most needy mission field. In the course of his remarks he spoke of the times when the question of the Southern Baptist Hospital came again and again before the Southern Baptist Convention, and said that Dr. F. S. Groner as chairman of the committee and other Texans with him were unanimous and constant in their loyalty and their activity. Dr. Hamilton expressed the belief that but for the help of Texas Baptists this great missionary institution would have failed. In the same great and generous fashion Texas Baptists are coming to the help of the Baptist Bible Institute. Almost ten thousand dollars was subscribed at Beaumont, and President Scarborough and Secretary White and Dr. Truett and Editor McConnell and hosts of others are seeing to it that the fifteen thousand dollars assumed by Texas as the minimum of her share in the "Emergency Appeal" shall be fully met. The total amount of the emergency fund due the banks on February first is \$148,153.50, and of this \$33,950.68 has been given, coming largely from Louisiana and Mississippi.

Editorials

GIVE IT EXERCISE

In the epistle to the Hebrews the writer is dealing with a group of immature Christians whose lack of development keeps them constantly in an uncertain and dangerous state. By not going forward they are in danger of falling backward. Their peril is due not so much to the short time in which they have been Christians, but to the little progress they have made since becoming Christians. They have halted inside or at the threshold. They are standing too close to the door at which they have presumably entered. The writer of the epistle tells them (5:12) that whereas by reason of the time they ought now to be teaching others, they still need to be taught. And that he finds it difficult to teach them the further and deeper truths of the gospel, since they have made themselves dull of hearing and can only be taught the rudiments of the Christian religion.

He desires to give them solid food but they are not able to take it in. They still have to take a milk diet. He says that solid food belongs to mature and healthy minds, to those who by reason of use have their discriminating faculties exercised with a view to a critical discernment of good and evil. How many folks we have in our churches who stop as soon as they get into the church, who make no progress in Christian knowledge and living; and who consequently constitute the danger element in our religious life and work. They are unstable and become a liability instead of an asset. They are swept off their feet or away from their moorings by every wind of worldliness, by any false teaching, by any temptation to wrongdoing and backsliding. It is difficult to lead them into deeper and richer experiences of grace and truth. It is hard to enlist them in any great ministry or sacrificial service. They are our problem. Sometimes they have to be left behind, even like a field abandoned to sawbriars and sasafras bushes; "rejected and now unto a curse; whose end is to be burned".

But the writer of this letter to the Hebrews is unwilling to give them up yet. He says, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak". He craves for them that they shall be among "those who by reason of use have their senses exercised to discern good and evil".

And this is where hope for them lies. It is in "exercise". The discerning, discriminating faculty, must be given an opportunity to work; must be made to work. Morality and mentality are closely connected. The very word *conscience* bears witness to this. To "distinguish the things that differ" is close kin to "approving the things that are excellent"; and in Philippians 1:10 is translated either way. See American Revision, text and margin.

If one fails to exercise this discriminating faculty, if he fails to follow the discerning of right and wrong with a moral approval of the right and a condemnation of the wrong then he becomes weak and wobbling. You will need to keep your conscience busy. Don't let the dust gather on it; or rust accumulate. Keep it at work. It will always improve with work; will always deteriorate without work.

The reader doubtless knows that the word *exercise*, which is a Latin word, came to be the one used to denote the Roman army. They were trained, drilled, exercised. It is also the word now used to indicate the effort to keep one fit and in good health. The word literally means "work out", and is identical with the expression that is used by an athletic coach today, when he is giving the men a "work out" to see who is fittest to take part in an important contest. It is just as important to give conscience a work out, and more, as to give men a work out on the athletic field.

A church or a pastor may seek to train their young people. And many methods and devices are now employed to develop them; some good and perhaps some not so good. But methods are of no avail unless the cooperation and will of the individual are secured. And one may with the machinery of church methods give his moral faculties opportunity for exercise in all the daily affairs of life. Indeed one will have to keep them mighty busy today with the multitude of duties on us; the conflicting ideas of right and wrong, and the constant temptations to indolence, self-indulgence, sensuality and all the allurements of the world, the flesh and the devil.

WHENCE COMES THE KNOWLEDGE OF GOD?

From what source do men get their knowledge of God? Whatever may be thought of the truth of the words of Zophar the Naamathite (Job 11), he expressed the common sentiment and experience of men when he said, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Paul echoed or emphasized the same sentiment when he said, "The world by wisdom knew not God". Whether you understand the words literally or figuratively you know what it means to be driven out from the presence of God and to have the cherubim and the flaming sword which turns every way to "keep the way of the tree of life".

But we can also understand what Paul said to the Athenians about the "God that made the world and all things therein", and that "he giveth to all life and breath and all things, and hath made of one all nations, and hath determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him". In other words while we cannot rise to the knowledge of God, he may descend to make himself known to us.

This knowledge of God presupposes two things; first that he is able and desirous of making himself known; and second that man is capacitated to receive this revelation. Any conception of God must include his ability to reveal himself. If there is a God, a creator, he can make himself known to his creatures. That is self-evident, or axiomatic. The second condition, the capacity to receive a revelation of God, is and can be fulfilled only in creatures who have something in common with God, with those who bear his likeness, those who have some at least of the same attributes or qualities that God has. The greater or more complete this correspondence to the nature of God is in man, the fuller will be the revelation of God to man.

Proceeding on the assumption that there is some measure of correspondence in the natures of God and man, it is possible for God to reveal himself to man. The very fact that with practical universality men believe in the existence of God is proof that he has in some way revealed himself to them. This may be by personal intervention at certain times when God broke through the veil of nature, with revelations which were preserved in traditions or in written records; or it may be by the manifestation of himself constantly to men in his works. Or it may be in both. We believe that it is in both.

According to the mental constitution of men it is impossible for the normal man to escape the conviction that there is a God. This is so commonly accepted that any mentality which fails to respond to the fact of God is idiocy; and any mental state which makes denial of the existence of God is equivalent to lunacy. A person who denies the existence of God is commonly regarded as incapable of being a reliable witness. What he says cannot be accepted as evidence.

This is just another way of saying that God has in some way revealed himself to man. Man has either consciously or unconsciously accepted the evidence of nature to the existence of God. Nobody can put it any better than Paul who said (Romans 1:20) "For the invisible things of him since the creation of the world are clearly seen,

being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse". We may learn very much about God through the study of nature. It is true that there have always been some who knowing God, glorified him not as God, neither gave thanks, but became vain in their reasonings and their senseless heart was darkened". Men do violence to their reasons and destroy themselves when they do not react properly to the revelation of God in the world around us. The sensitive plates of reason on which God might have been imprinted are spoiled. But it is not God's fault, nor the fault of nature.

Beside the revelation of God in the material universe, men may learn much about him in the moral reflection of him in their own souls. The very fact that man has a moral sense must be accounted for. The normal man has a conscience. He has an instinctive sense of right and wrong. He naturally approves the right and condemns the wrong. Just as intelligence in men is the produce of intelligence in God, so the moral sense of man is the reflection of the same quality in God. And this moral sense makes possible the revelation of the character of God as a righteous God, as the Holy One. We say with Abraham "Shall not the judge of all the earth do right?" God may and does reveal himself to men through this moral sense. Our knowledge of God is acquired through this medium.

But just as men come to some knowledge of God by the reflection of him in the face of nature, so are other qualities of God made known to us by his dealings with men. This may be seen in the long trail of historical events; or it may be seen in the more microscopic examination of his dealings with individuals or localities. Some one has said that a nation's history is its Bible. It may be as truly said that every man's biography is his Bible. Of course there are many people who do not read and there are individuals who are blind to the acts of God in their own life. But this is not God's fault. And all of us are in need of Paul's prayer that the eyes of our hearts may be opened.

But the best of God's methods of revealing himself are yet to be noticed. You have been looking for the word about the Bible. Any man who makes a business of studying the Bible will be increasingly amazed at its unfoldment of God. That is what it is intended to be; not primarily a revelation from God but a revelation of God. If we miss that we miss its chief object and charm. Perhaps it will be better to give a separate treatment to the question as to whether or not the Bible is from God, and it will not here be discussed.

But one other thing needs to be said; and that is that Jesus is the climax and consummation of the revelation of God. In nature man may lose his way. In the Bible he may find himself sometimes in difficulties of interpretation. But in Jesus is the effulgence of his glory and the very image of his substance. He is the fulness of him who filleth all in all. Jesus said He that hath seen me hath seen the Father. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared Him. The light of the knowledge of the glory of God which is in the face of Jesus Christ hath shined into our hearts. The word became flesh and dwelt among us (And we beheld his glory), full of grace and truth. It pleased God that in Christ should all fulness dwell. Here in Him is where all men may come to the full knowledge of God.

Georgia Baptist Convention put five women on the Executive Committee.

Georgia Baptists have changed from a 50-50 basis of distribution of Southwide and statewide objects, to giving 60 per cent to state objects. Our Southwide institutions are headed for hard times in having their percentages thus reduced and then not being allowed to make special appeals, even to advertise their needs in Baptist papers. It is said that the change to a 60-40 ratio became necessary because the women designated a large part of their gifts.

CONSOLIDATING BOARDS OF TRUSTEES

It will be recalled that the question of combining the boards of trustees of our four colleges in Mississippi into one board, was one of the liveliest subjects of discussion keeping us up till past midnight. The consideration of it was continued for another year. The same men were continued on the committee and three others were added, that they might work over the matter for another year and make report to the Convention in November 1930. But the continuance was in order that other people might have the opportunity for further study before coming to a decision; and that the matter might be fully discussed in The Baptist Record or anywhere else desired.

It will be well for the cause if the matter is fully agitated during the year and people given an opportunity to know all the facts and weigh the advantages and disadvantages of the proposal before us. The Baptist Record is open to anybody who has something to say and can give a reason for the faith that is in him, as far as the limits of our space permit.

The editor may and probably will discuss the question on its merits at some time in the near future. But that is not the purpose of this article. We wish at this time to insist that nothing of the real reasons for this proposal shall be withheld. During the sessions of our Convention and more particularly since the Convention, people on both sides of this controversy have given reasons for the proposal which did not appear in the discussion at the Convention. And it has been said that they were important reasons, and that they were purposely withheld from the Convention.

We do not believe that this attitude is helpful to the cause, nor to the frank fellowship which has always characterized our discussions and our work. People who favored the combination of the boards and those who oppose the combination have both more than intimated that two reasons for the combination were in the minds of some. These two reasons did not appeal to the same men necessarily, but influenced them in the same direction. The two reasons which have been given by many outside the Convention were these: First, that there were changes needed in administration, and that there seemed no chance to get these changes made with the present order, or regime. If this is not so, it ought to be made clear. If it is true, then it ought to be said in the open.

The second reason given was that behind this present plan for combining the boards of trustees was the plan to consolidate the schools themselves. Or to arrange conditions favorable to the discontinuance of two institutions as senior colleges and make of Mississippi College a co-educational institution.

We sincerely believe that if these are not in the minds of the brethren, they ought to say so. And if they are in the minds of the brethren they ought to say so openly, and not seek by indirect means to accomplish these results. Especially if these means involve so many and diverse interests. All we ask is that everything be out in the open. Let all the people know all the facts, and let them make up their minds intelligently.

If the following from the Religious Herald is true, and the Religious Herald is careful in what it says, then it is enough to provoke us to shame—and to do something for the cause of education. Here is the quotation: "Our Baptist people are still backward in the matter of education, particularly in the South. According to statistics, carefully gathered by Dr. Alldredge, of the Sunday School Board, while Southern Baptists have in standard colleges and universities in the South only 85 students for every 10,000, the Methodists have 140 and the Presbyterians 384 for every 10,000. And notwithstanding this backwardness, we are made aware of a more or less formidable sentiment among our people which seems unfriendly to education as a denominational opportunity and obligation. We are drifting in the wrong direction. We must educate or weaken and ultimately disappear."

Convention Board Department

R. B. GUNTER, Corresponding Secretary

FACTS CONCERNING THE BAPTIST RECORD AND THE BAPTIST PRESS

The Baptist Press

The Baptist State Convention in its 1927 session approved the recommendation which proposed to offer The Baptist Record for \$1.00 a year to each Baptist home comprising the membership of a local church, provided the church without the aid of or expense to the Record would place the paper into ninety per cent of the resident membership.

The purpose of this offer was to increase the circulation of The Baptist Record and thereby increase interest in the work of the Denomination. The result was that within about six months the circulation had increased from about 9,000 or 10,000 to about 17,000. The present circulation is 9,813.

It was not expected that the paper would be self-supporting as a result of this offer. The Convention, therefore, proposed to make up whatever deficit there might be out of funds contributed to the cooperative work. It was believed that by increasing the circulation, the contributions to the cooperative work would increase and since The Baptist Record is helpful to all the participating interests it was deemed fair for every interest to bear its proportionate part of the deficit in the same ratio as each interest participated in the funds to the cooperative work.

The result for the first year, 1928, was a deficit of \$4,133.75 which was taken care of out of the cooperative program receipts as recommended by the Convention, and the same plan continued for the next year.

The result for the year 1929 was a deficit of \$4,758.89 which was also taken care of out of receipts for the cooperative program as previously recommended by the State Convention.

It has been stated that this deficit was due to the fact that the Record was having to pay a higher price for printing than it formerly paid. In answer to that statement, we do well to remember first that for the seven years preceding the reduction made by the Convention in the subscription rate to the paper, there was an average annual profit to The Baptist Record of over \$200.00 a year according to the plan which had been in operation since the beginning of the 75 Million Campaign.

In addition to the fact that prior to the reduction made there was an average profit of over \$200.00 a year, a discount was made for printing The Baptist Record after the Convention reduced the subscription price. It was the understanding of some who spoke at the Convention that this reduction in price was only equal to the reduction in the size of the paper. This was an honest statement on the part of the speaker, but as a matter of fact, the reduction made amounted to more than twice the reduction in the size of the paper.

The reduction made in the size of the paper was to shorten it by two lines to the column which amounted to about one-fourty fourth. As we understood, the primary purpose in so doing was that the proportion of the paper would be more attractive. The saving in expense in printing was a secondary matter and a very minor one for the reason that the paper afterwards purchased for printing the Record was the same size as it was before. Just a little more was trimmed off. So, the only saving was in the setting of two additional lines of type.

The statement has been made that the grade of paper now being used for The Baptist Record is not as good as the grade used at the time the printing was turned over to the Baptist Press. We confess to know very little about the quality of paper, but some who have spent more than ten years in printing presses have recently said

that the grade now used is better than the grade being used at the time the Baptist Press took the printing over. As a matter of fact, no one would criticize the grade of paper when compared with that used by papers in other states.

The statement was also made that The Baptist Record was having to pay a higher price for printing than was paid by religious papers in other states. We have in hand the prices paid by other papers. Were that statement correct, it only goes to justify the Denomination in owning its press.

Mention has been made of the reduction in the price in paper since we have been doing our own printing. Yes, we have an offer now on a car of paper at about one cent a pound less than we were paying when we first began to do our own printing, but this is the lowest price we have received and a price which we have been unable to get until very recently and the previous reduction in prices was very insignificant.

The paper did pay expenses when kept at \$2.00 for each subscriber. We believe it can do so again. We believe it should be kept at \$2.00 per subscriber. It is worth the \$2.00. It will cost that to print it. We should not cheapen the paper by putting it below cost. The Convention, however, voted to the contrary and we shall try to work the Convention's plan. There is no doubt but what if the people subscribe for and read the paper they will be better stewards in the Lord's work. This has been verified again and again. Our circulation should be now 20,000. The churches are missing a great opportunity by not placing it in the homes.

The Baptist Press

The auditor's statement (and he is one of the best) tells us that from its beginning to November 1st the cost of the Press in excess of realization is \$243.24, and this is after having added new equipment during the past year at a cost of \$3,480.19.

On three separate years of its existence some loss has been sustained. The first year it was due to the fact that the Press began operation before we were able to get possession of the printing of The Baptist Record. The next year it showed a loss was when a considerable amount was put out for advertising without having had time to realize from the advertising. The last was the past year during which time a larger reduction was made in our own printing than ever before. During this same period, we counted off for depreciation \$2,787.84. This is about three times the amount allowed for depreciation in some of the large printing concerns. As stated above, we paid out \$3,480.19, the major part of which was for a high speed automatic job press, new and up to date. With these unfavorable years, there have been enough good years to enable the auditor to show a cost of only \$243.24 in excess of realization.

Furthermore, the profits realized during recent months are such as to encourage us to believe that this coming year is going to be one of our best.

It has been insinuated that reduction in gifts to the work of the Denomination is due to the fact that the Denomination owns a printing plant. If this be true, how does it happen that Mississippi stands with the five southern states which stand in the front with their contributions, and, of the other four in the front row, about three own their printing plants. And if this be true, would it not apply to the Methodist Denomination which owns two or three times as many printing presses as do the Baptists?

Rev. I. L. Stone, for many years a Baptist pastor near Meridian, died last Monday. Services were conducted by brother Eugene Stevens.

(Continued from page 2)

training ministers who can prepare such worship programs and who can train their members in genuine heart-worship.

"BUT THE HOUR COMETH, AND NOW IS, WHEN THE TRUE WORSHIPPERS SHALL WORSHIP THE FATHER IN SPIRIT AND TRUTH: FOR SUCH DOTH THE FATHER SEEK TO BE HIS WORSHIPPERS. GOD IS A SPIRIT: AND THEY THAT WORSHIP HIM MUST WORSHIP IN SPIRIT AND TRUTH."

HOLY GHOST POWER IN CHINA

The Lord is not slack concerning His promises to His children when they meet Him on His own terms. Neither is the day of miracles over, for during the past few days we have seen the Holy Spirit working in the city as never before in the salvation of lost souls and in the reviving of the church. We had been praying for a revival for a long time, among our people and the fire from heaven fell during these meetings which have just closed. A few months ago we heard that Paul Rader and Leland Wang were making an evangelistic tour of China and immediately began to pray for them and that if it were possible they might be led to come to Tsinan to hold a series of meetings. Our prayers were answered. Three services were held daily and at each service dozens of people came forward confessing Christ. Mr. Rader's theme throughout the meetings was "Sin and its remedy". It was wonderful to see strong men and women weep and cry out, "I'm a sinner, I'm a sinner". The Cross of Christ has not lost any of its power, and as ever, when men and women are led to see Christ crucified for their sins they accept Him and are saved. As I write this my heart is full of praise and thanksgiving for this wonderful manifestation of His love and power. Do pray with us that this revival may spread throughout China and that thousands will be saved.

For several months at nearly every service in our street chapels we have seen people saved. The time is ripe for a great ingathering of souls. A few days before the special meetings began we baptized here in the city a goodly number of converts and have a large number of inquirers on the waiting list for examination. Our hearts almost break sometimes when we see the wonderful opportunities for preaching and there are so few to do it. The harvest is plentiful and the laborers are few. Help us pray that the Lord of the harvest may send forth more missionaries from the homeland and more Chinese preachers to help garner this precious grain before it is too late.

One surely cannot tell now what a day will bring forth in China. You have read in the papers of the trouble that is now on between the Nationalist Government and the people's Army. Just when everyone was hoping the wars were over for a few years it broke out anew in two places besides the threatened trouble on the Northern border with Russia. War has become such a common thing in China that we do not allow it to hinder us in going ahead with our work, and in spite of so much unrest, God is blessing our efforts. Pray that we may be kept from harm and be permitted to go on with our God-given task.

In several letters received from friends recently I have been asked how our new Ford was working. It is working fine and has been one of the greatest assets to our work during the past fifteen months we have ever had. In fact, I don't see how we could possibly do without it now. So far we have not been out any expense except for gas and oil. But the time has now come when we will have to change tires and the cost is so great we are wondering how we shall manage it. Tires can be bought here with Missionary discount at about \$18.00 (U.S.) each. We pay 30c per gal. for gas and \$1.25 for oil. Not too bad when we consider the fact that it all comes from the United States. If you should hear of some church, or individual, who has some extra money who would like to

invest it where it will count in mission work, ask them to endow this missionary car, that it may be kept going with the Gospel to the different centers here in this large city and to the villages throughout five counties where we have out stations.

We think of you in the homeland and pray often for you. It is a joy to us to remember you are holding the rope on that side while we remain here on the firing line. Write us when you have time. Yours In Him,

J. A. Abernathy,
Tsinan, Shantung.

THE LORD'S SUPPER

1. Does it make any difference how the Supper is administered?

2. Did the writers of the New Testament by accident all lay down the same form of procedure or did they intend to place any stress on how it should be done. See Matt. 26:26-27, Mark 14:22 to 25; Luke 22:19-20, also I Cor. 11:23 to 26.

3. Did not they all say Jesus in instituting the Supper, (a) Took bread, blessed, broke, explained its purpose, then gave to the disciples to eat. (b) After that part of the supper was over or finished took the cup did "likewise with it"—that is took it, blessed it, explained its use or meaning, then gave to the disciples for them to partake of it.

4. Were not Matthew, Mark and Luke eye-witnesses of the institution of the supper?

5. And did not Paul say in referring to the Supper and the way to administer it: "I have received of the Lord that which I also delivered unto you"?

Now I am not asking these questions for pastime. I have seen it in which the bread and cup were placed on the table all at the same time and we were invited to come and take of both at once—the deacons being invited to come first after which we were then invited to come. Are we wrong when we object to that way of administering the Supper? or should it make no difference how it is done?

We Baptists are great sticklers for "the Bible as the rule and guide for our faith and practice!" in other things and why not in the case of the Supper. I hope some one or more will discuss this thru the Record.

Yours fraternally,

J. L. Williams,
Enterprise, Miss., Rt. 3.

THE HIDDEN FRENCH BIBLE

W. W. Hamilton, Baptist Bible Institute
Valentine Meche had a big French Bible which he kept hid away in a chest, and when he would read it to the two little boys at his knee he would say, "Some day this teaching will come to our people. It may come in my day, but it will surely come in yours. When it does, listen and believe it, for this is the true teaching about God."

He was ostracized by his neighbors because of his loyalty to the teachings of the Bible and died before any missionary came his way, but he left to his sons his testimony as to trust in Jesus and bequeathed to them the big French copy of the Word of God.

"The apostle to the French" later began to tell the story of the Saviour to his kinsmen according to the flesh. One day a party of workers from Acadia Academy and this preacher from the Baptist Bible Institute were holding services in the home of a Frenchman in "Evangeline Land." Among those who attended and heard Lucian Smith was Will Meche.

As he listened to the reading and the preaching there came back the scenes at his father's knee and the words, "This is the true teaching about God." At last it had come, and soon Will Meche was rejoicing in the assurance of salvation through the blessed Saviour. Today the people of that whole community meet in a chapel built on land given by this devoted Christian, and they rejoice with him that the true teaching is now beginning to come to the five hundred thousand French speaking people in Southern Louisiana.

AN OLD TESTAMENT VERSE

By James E. Dean

"And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." (II Kings 23:10.)

Topheth was thus a place of Moloch worship, as may also be seen in Jer. 7:31 and 19:13. So it was a place where human sacrifices were offered and thus it came to be a most detestable spot in the eyes of every pious Jew. The word Topheth or Tophet has come to be synonymous with Gehenna, the place of the wicked dead, but originally it was a place in the valley of Hinnom.

"The valley of the children of Hinnom" is called by that name nowhere else. Ten times it is called "the valley of the son of Hinnom" and twice the valley of Hinnom" (Josh. 18:6; Neh. 11:30). "The valley of Hinnom" is in Hebrew "Gehinnom," the first syllable being pronounced like our adjective gay. It is readily seen how nearly this is like the Greek word Gehenna. It is the same word in a different tongue, and therefore slightly modified. Gehenna is used twelve times in the New Testament and hades only ten times. Gehenna always denotes a place of suffering and is frequently associated with fire, Matt. 5:22; 18:8; Mk. 9:47; James 3:6. A history of the valley in Old Testament times explains this. Topheth and the valley of Hinnom were defiled by Josiah in order to put an end to the idolatrous sacrifices there, and according to the famous Hebrew scholars Kimichi (father, brother, and son), who lived about 1200 A. D., the valley of Hinnom was henceforth a place of refuse where fires were kept continuously burning to destroy the garbage from the near-by city of Jerusalem. This explains such statements as "their worm dieth not" and "the fire is not quenched" (Is. 66:24; Mk. 9:48). The fires in the valley of Hinnom were kept burning by the ever-new supply of garbage and the worms were present because of the putrid matter.

The valley of Hinnom (Gehinnom) was to the Jewish mind the most awful and detestable spot in existence, and what better figure could represent the abiding place of the eternally doomed? The word hades in the New Testament usually means the place of suffering, particularly in Revelation. But it does not necessarily mean that in Matt. 11:23; it may only mean that Capernaum shall be brought to destruction. Matt. 16:18 may mean no more than that the forces of destruction shall not prevail against the church. In Lk. 16:23, the words of Jesus show clearly that hades here refers to the place of torment. Hades often has this meaning in the New Testament; Gehenna always has it.

Baptist Bible Institute, New Orleans.

A LYRIC OF LAUGHTER

David E. Guyton

Folks say life is full of sadness,
Full of fetters and defeat;
But to me it brims with gladness,
Blends its goodness with its badness,
Mingles wisdom with its madness,
Life to me is mighty sweet.

Folks say love is full of yearning,
Full of frenzy, full of fear;
But from love my heart is learning
Rapture, true and tender, turning
Dross to gold, the sordid spurning,
Love to me is mighty dear.

Folks say God is full of splendor,
Full of fury, full of fate;
But to me His tone is tender,
I can claim Him for defender,
Though my faith is sometimes slender,
God to me is good and great.

An exchange says: "It took 12 Baptists on the foreign field to win one convert, and 20 Baptists in this country to win one." No, it did not take so many! there were a large number who did nothing.

"SINGING WITH SELLERS"**GREGORIAN MUSIC**

(Ernest O. Sellers.)

Gregory I., (590-604) styled the "Founder of the Papacy", by his power of organization exalted the church of Rome over that of Milan and so bitterly quarreled with the Patriarchs of Constantinople as to make actual the complete schism of the Western and Eastern churches in the 10th century.

Among the many accomplishments credited to Gregory one of the most celebrated is that of his work in connection with Church music and worship. Indeed "Gregorian Music" has become proverbial.

Gregory founded—really refounded—a school of music in Rome and compiled an Antiphony or book of devotional verses, taken from the breviary, with musical notes. By widening the work of Ambrose, Gregory established music as the sole possession of the church from his day down to that of the Troubadours of the Middle Ages.

But the extravagant claims often made for his personal share in music are not to be maintained. He had a vast amount of music at his command. In writing to Augustine of Canterbury, England, he urged him "to select whatever you find which may please Almighty God; and to introduce it into the church of the English." Surely Gregory followed his own advice at home in the church of Rome.

All plain song is not derived from Gregory. Of the melodies he gave to the church the simplest are considered of the greatest age and many are supposed to be of Greek and Syrian origins.

This subject of Plainsong, to which all Gregorian music belongs, is a large one in the history of music; Plainsong differed from the music of our times by the absence of all rhythm, or measures, by its lack of harmony and by the arrangement of tone and semitone. It is probably the greatest vehicle known for the expression of pure spiritual emotion.

Modern music, originating as it did so largely in dance form, is governed by a fixed rhythm whereas Plainsong has no such limitations, begun most likely by the Jews it was applied by the Christians to the singing of the Psalms in their unrhythmical form. This did away with any appeal to bodily motions and resulted in the spiritualizing of religious emotions to a pitch unknown even among the Jews.

Gregory's musical work did not affect the entire west at once. However, the Emperor Charlemagne established Gregorian music throughout his empire, abolished all of the work of Ambrose of Milan and founded schools of music in Rome, Canterbury and York in England, at Soissons, Orleans and Lyons in France and also at Mainz and Trier in Germany.

This establishment of uniformity of religious music did much to expand the primacy of the church of Rome throughout the west. The development of the organ, itself an interesting story, greatly aided in this movement. Both of these, the use of the organ and uniform music, were safeguarded by a system of notation—"Neumes" or signs—which probably were originated by Ephriam of Edessa, A Syrian, in the 4th century.

Gregory took advantage of this system of notation, which looks so odd to modern eyes, and by it helped to preserve music. During the Dark Ages of the political downfall of the Roman Empire it was the loving work of the monks, chiefly who perpetrated Plainsong and began those elaborations and experiments which later came to us as harmony (Huckbald 840 A. D.) and modern musical notation.

Gregorian setting of church music became well established by the opening of the Middle Ages almost everywhere on the continent of Europe but strangely enough it fell short of an utter conquest of England.

The Baptist Bible Institute,
New Orleans, La.

After a second election confirmed by the convention Dr. W. R. White of Lubbock becomes General Secretary of Texas Baptist Mission Board.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

*"Every member of every church contributing every week to every cause, in proportion to his ability"***FINANCING THE CHURCH THROUGH THE SUNDAY SCHOOL**

(Continued from last week)

(2) Two groups in the church and Sunday School to be enlisted in the support of the church program.

B. The independent group.

As stated in last week's issue, the independent group includes all those in the Young People's, Adult and Home Departments, or all members of the church and Sunday School who are above sixteen years of age. We call this the independent group because, with few exceptions, the people above sixteen years of age are not dependent upon their parents or guardian for what they give to the church, but are more or less independent, and each one decides personally on the amount he will give each Sunday. Because the people in this group are independent they should be dealt with differently from those in the dependent group.

"Without information there can be no inspiration." A man cannot be interested in that about which he knows nothing, but the more one knows about a thing the more interested he will be in it. We cannot, therefore, reasonably expect people to put as much as one-tenth of their increase into a program about which they know nothing. So if any church expects her members to put a tithe into her program, she should inform each man, woman, boy and girl about every detail of the church program and budget. The deacons, the finance committee and the pastor understand it, and every other member has a right to understand it. If the members are not led to understand it, they will not subscribe to it as liberally as they would if they did understand it. Every legitimate effort should be employed in leading the members to understand the church program and budget.

(A) The Sunday School superintendent should, as soon as the church adopts a budget, call a meeting of all his officers and teachers and explain the budget to them and lead them to promise to subscribe to it and lead others to do likewise. The pastor should, of course, attend this meeting, and be ready to answer any questions that might arise, and assist the superintendent in his effort to enlist the officers and teachers.

(B) The Sunday School superintendent should see to it that the superintendents of the Adult and young People's Departments have a copy of the budget on a blackboard or on a large cardboard in their departmental assembly rooms and in every one of their classrooms on the Sunday following the day on which the church adopted the budget.

(C) The superintendents of the Young People's and Adult Departments should explain the budget item to their departments, and lead their departments to be 100 percent in backing up and subscribing to the budget. To make the work more definite, the finance committee of the church should, in cooperation with the departmental superintendents, decide on a certain amount for each department to try to raise, and the departmental superintendents should lead their departments to accept the suggested amount and to endeavor to go over the top.

Each one of the superintendents of the Cradle Roll, Beginners, Primary, Junior and Intermediate Departments should lead his department to accept the suggested amount for his department as its goal, and create an ambition on the part of the department to be 100 percent in subscribing to and supporting the church program.

(D) Every teacher in every department should explain the budget to his class, and lead every member in the class to support it and, at the proper time, subscribe to it.

(E) The B. Y. P. U. director, or president, should lead every member of the B. Y. P. U.'s to

back up the church program and be 100 per cent in subscribing to the church budget.

(F) The W. M. U. president should lead every one of the circle leaders and officers to understand the budget and to visit every home represented in the church membership, and talk it and explain it and lead every woman in the church to promise to subscribe to it personally.

(G) A letter signed by the pastor, the Sunday School superintendent, the B. Y. P. U. director or president, the president of the W. M. S. and the chairman of deacons should be sent to every member of the church above sixteen years of age.

This letter should be mailed on Thursday or Friday before the Sunday set for the subscriptions to be made. This letter should set forth briefly the program of the church and the financial plan of the church. It should also urge the people to be present Sunday at both the Sunday School and preaching hours, and be prepared to subscribe some definite amount which they are willing to give each week to the support of the church program. It should request them to, if possible, make their offerings on the first day of each week according to the plan set forth in I. Cor. 16:2 and Mal. 3:10. It should request them to make only one offering each week and to include in the one offering all they expect to give that week for the support of the S. S., the B. Y. P. U., the W. M. U., the local current expenses of the church, the building fund, missions, education and benevolences. It should explain that while they have, each Sunday, been making an offering at the Sunday School hour for the support of the Sunday School and another offering at the preaching hour for the support of the church, and another offering at the B. Y. P. U. hour for the support of the B. Y. P. U., etc., etc., they will in the future be expected to make only one offering each week, and to include in the one offering enough to enable the church to support the Sunday School program, the B. Y. P. U. program, the W. M. U. program the church's local program and the church's mission program. It should be asked them to make their offering at the first service they attend during the week, whether it be the S. S. hour, the morning preaching hour, the evening preaching hour, or one of the W. M. U. meetings during the week, but no matter at what service the offering is made, put it in a church collection envelope, and let all of it go into the church treasury, so that in the future the church will be able to support the S. S., the B. Y. P. U., the W. M. U. and every other phase of the Lord's work at home and abroad, and thus exalt the church above every other organization and auxiliary. Enclosed with the letter should be a pledge card, on the back side of which is printed the budget as adopted by the church.

(Continued next week.)

We have just closed a gracious meeting in the First Baptist Church of Laurel, Miss. On the first night of the meeting, the pastor baptized seven happy converts. Dr. E. H. Marriner of the First Baptist Church, Hattiesburg, Miss., did the preaching, and those who know him, know that it was well done. The singing was directed by our own William Lowrey Compere, our Development Secretary, and it was well done. The weather was against us, but the Lord was with us. More than a score of members were added to us. The meeting will continue for years to come. We thank the church at Hattiesburg for the loan of their pastor; we learned to love him more. On account of the installation of a pipe organ, coupled with the laying of the cork floor, together with other repairs and improvements, our meeting was a month later than we had planned. We feel that we are in better shape now to do real work than we have ever been. —L. G. Gates, Pastor.

Mississippi Woman's Missionary Union

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OTHER MEMBERS EXECUTIVE BOARD

The Friend Who Never Forgets

Dear Lord, I thank Thee for them every one,—
These friends of mine; those who are long ago,
As well as those who daily clasp my hand,
Amid Life's rushing mart; or tranquil stand,
With steadfast grip when I most need to pause,
And gain more loyal courage for Thy Cause.
Yea, for them every one I give Thee praise;
They strengthen and they sweeten all my days.

But one specific gift claims deeper praises yet:—
'Tis for that friend, Dear Lord, who never does forget.

—Margaret McRae Lackey.

Miss Georgia Barnette, long time Corresponding Secretary of Louisiana W. M. U., has resigned. As this scribe sees it we have lost from the personnel of the Union Secretaries the most deeply consecrated and one of the finest Thinkers in the corps of workers. How greatly we shall miss her! But the Dear Lord always provides. Miss Hannah Reynolds has been elected Secretary of the Louisiana Union. As this scribe sees it, not in the entire Southland could be found a more suitable, efficient, faithful handmaiden of the Lord. Miss Reynolds loves the Work and knows it thoroughly. How heartily we shall welcome her!

Calls are coming in for help in all day mission classes for the coming year. How happy they make us here in the office. No greater joy has come to your Secretaries this past year than the privilege of standing before interested classes while we together discussed "Stewardship in the Life of Women", or "The Why and How of W. M. U." or "From Jerusalem to Jerusalem" or "Pioneer Women", or others that might be mentioned. Our mission study books are unusually fine; and the interest and information is greater and more lasting when we take it in a School of Missions or hold a Day's Institute. Beloved, get your society ready for such a class and write us.

New Officers of Deer Creek Association
Superintendent, Mrs. J. F. Scull, Hollandale.
Asst. Supt., Mrs. J. A. Anderson, Belzoni.
Stewardship Chm., Mrs. J. T. Farrar, Anguilla.
Mission Study, Mrs. T. C. Oliver, Leland.
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Sec. and Treas., Mrs. C. H. Moore, Arcola.

An Expression of Appreciation

Dear Miss Lackey:

It was with real pleasure that I read the letter from Mrs. Johnson in The Baptist Record a few weeks ago.

The word-picture she painted of the camp fires with those dear girls gathered around with faces aglow from within and without, as they caught new visions of mission service and stewardship carried me back on the silent wings of memory to the beautiful yester years when I too, a timid, eager M. W. C. student, sat at the feet of that dear, consecrated little woman and learned many valuable lessons that have helped me through all the years since then. I loved The Woman's College and I tried to put my best into it and God abundantly blessed and rewarded every feeble effort that I made by enriching my life in many

ways. The lessons learned there have been a great blessing to me as a pastor's wife.

I believe if any girl who honestly desires the highest things of life will go to a Christian College resolved to seek those things, she will come away sweeter and nobler in every way.

Of course in College as in life, much depends upon the girl herself. There are some who only seek the lowlands while others dare to climb the heights.

"God has His best things for the few
Who dare to stand the test;
He has a second choice for those
Who will not have His best."

—Lillian Bush Cole.

Marks, Miss.

Message from Miss Kelly

This year of our Lord has been crowded full of blessed opportunities to witness for Him in a land where His name has been proclaimed to many, but believed by a select few. Never have I known the message so favorably and intelligently received—not a single rebuff have I had, though we hear on all sides of a distinctly anti-Christian spirit. I have had pleasant experiences in witnessing in many of the shops near North Gate and several times in two of the large department stores, with the definite results of being able to see several attend services at our church.

Have had seekers after the light to visit me in my home and have been asked to visit homes and explain more perfectly the way of life. Visiting in the Christian homes has been gratifying and fruitful. Visiting the sick and ministering to their spiritual needs has been a wonderful opportunity. Comforting the bereaved has not been one of the least of opportunities. A blessed experience has been the privilege of witnessing the going away of one of the oldest church members, Zung T'a T'a, a former teacher of the Girls' School established by Mrs. Yates. Peacefully and quietly, at the age of eighty-five, she slipped away from us and entered into eternal rest. She had believed the gospel in her young widowhood and was a Christian for fifty-five years. Although she had only received a mere pittance of a salary, still she left \$1,300 Mex. to the church to be used in the propagation of the gospel, and then bequeathed \$500 to the Tsing Tuh school. Notwithstanding the fact that she hadn't a single relative, her funeral was more largely attended than any I have seen in our church.

Work among the women has been peculiarly blessed this past year, and there is a decided quickening in interest and attendance. We meet every Wednesday; and the Sunday School class has been most encouraging. Although I have been with this class of women weekly for all these more than thirty years, I can see that this past year has been the best of all. The humble efforts of the writer have seemed to be more appreciated than ever before. We have taken up the study of the women of the New Testament, with a class of more than twenty illiterate women, but they are right there at 1:30 p.m., and we study that and the Sunday School lesson until after five. A former pupil of the Smith Bible School walked in forbidden paths and for nearly sixteen years did not read her Bible or attend church, neither would she see any one from her former connections, but a few months ago God, in the wee small hours of the night,

spoke to her conscience, and she discovered Him anew, and this time she found that her sins were all spread out before her. To make a long story short, she found her Saviour in forgiveness of her sins, and now she is a most effective Bible student. The women have taken her back into her old place, and her earnest attention is an inspiration to the one who is striving to teach the women of our church.

Many of our women have had definite experiences, one especially, that of the old deaf lady, whose family are rank heathen. The one grandson was very ill, and they had used all their substance in consulting heathen oracles, and finally the Buddhist priest told them that the real reason for the illness of the child was that the house was divided. The blame was placed upon the mother because she is a Christian, so she (feeling that Christianity was put to a test in that house) went in to the child and threw herself down before the Lord to plead for His cause. Instead of praying for the child, she prayed that God would vindicate Himself and heal the child for that reason. God wonderfully honored her request, the fever left the child, and he was restored to his parents and she to her rightful place in her family.

Another interesting experience was a meeting of ten days with twenty-odd women from our four Baptist churches. The meeting was held at the Baptist Compound, with Mrs. Bryan as efficient hostess and helper. The women were greatly helped and enjoyed the outing, the fellowship, the music and study. Out of this has grown the plan to have a summer assembly for all our workers.

The care of the North Gate cemetery has been a fruitful source of service, for this I have had opportunity and privilege of helping those who have lost loved ones. Also by having this place we can show the non-Christians and Christians that we do care for our dead even though we do not offer paper money and perform heathen rites.

All the way the Lord has led us and crowned the year with His blessings. To Him be all the glory. May we look backward, only to bless His name, and forward to the coming year, trusting Him for all the days that are to come.—Willie Kelly, Shanghai, China.

It is said that over 1,200 attended the Georgia Baptist Convention. Dr. John E. White was elected president and Dr. R. Q. Leavell was elected one of the vice-presidents. Laymen had been urged to attend the convention and there were said to have been 1,000 of them present. Georgia Baptists are looking for a secretary and an editor.

The Speedway Terrace Baptist Church of Memphis, Tenn., has just closed a revival meeting. The pastor, Rev. Wm. McMurphy, did the preaching, and Bro. D. Curtis Hall of Mobile, Ala., was engaged to lead our music. God blessed us with an excellent revival in the membership of our church. There were a number who gave their hearts to Christ and some 200 members of the church committed themselves to a more definite surrender to God's will in their lives. Bro. Hall rendered a most valuable service as he led our congregations in song. He is gifted in congregational singing as well as in solo work. We feel that we can recommend him to the brotherhood everywhere. He may be addressed, Box 1006, Mobile, Ala.—Wm. McMurphy.

The Baptist Record

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advance

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1918, at the Post Office at Jackson, Missis-
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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from the
list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Peace-Makers

In laying down the fundamen-
tals of His kingdom in the Sermon
on the Mount, Jesus had this to say
about the peace-makers: "Blessed are
the peace-makers; for they shall be
called the children of God." This
was certainly a splendid word to
say of these worthy servants. There
are none more worthy than the
peace-maker; perhaps it is because
there are so few of them these days.
Jesus said that he came to give
peace; and if we are to have peace
we must first have peace-makers.
Jesus was the great peace-maker.
What has become of the peacema-
kers any way?

In the days of my early recollec-
tion there was at least one man
in each community, and sometimes
more, whose business it was to look
after the peace of the community.
When he heard of a disturbance be-
tween neighbors he would lay down
his work and go over and see them
and try to reconcile their differ-
ences and settle their difficulties.
These were fatherly men of the
older order, and were veritable god-
sends to the community. Many a
difficulty was settled and bad feel-
ings were allayed and neighbors
became friends again through the
worthy efforts of these community
peace-makers. No wonder that Jesus
said, "for they shall be called the
children of God".

There are many people today
who can look back on the work of
these blessed men and thank God
for the work they did for them.
Men are living today who would
doubtless have been in their graves
years ago had not these men left
their business and settled some dif-
ficulty between them and some
neighbor. No better work was ever
done than was done by those peace-
makers that used to live in our
midst. How we need such men and
women today, peace-makers who
will take time and go out among
the neighbors and settle difficulties
and preserve the peace.

But alas. We do not have many
of them any more. The peace-maker
is one of that worthy class of citi-

zens who has passed; that is, in the
sense that we once had them. In
this fast and furious age, when
every fellow is for himself and the
devil take the hindmost, our people
have no time to be peace-makers.
It is looked upon as none of our
business if neighbors fall out and
fight and kill each other, and be-
sides we might get into some
trouble ourselves. So we let the
little, nasty differences drag along
and grow in strength until it often
leads to a killing, when just a
fatherly word from a respected
peace-maker would have nipped it in
the bud and peace, love and har-
mony would have prevailed and
much sorrow and suffering averted.

Just for a return of the days
when every community has its
peace-maker and we shall see love
instead of hate, life rather than
death, among neighbors. "Blessed
are the peace-makers".

NOTES AND COMMENTS

The Baptist Church of Calhoun
City, Rev. E. S. Flynt, Pastor, has
started in to finish up the base-
ment of the new church building.
It will cost more than \$2,500.00 to
get it in good condition. It will be
one of the best workshops in this
part of the state when completed.

Rev. J. R. G. Hewlett is pastor of
the Big Springs Baptist Church in
Calhoun County. This church has
voted to build a house of worship
and part of the necessary funds for
its erection has been raised. When
this church has a home of its own,
with such a capable pastor, we
look for things to pick up to the
glory of the Master.

At ten o'clock A.M. Monday De-
cember 23rd, the Baptist Bible
Study Union will meet with First
Baptist Church of Grenada. The
twelfth and thirteenth chapters of
John will be studied and a doctrinal
sermon will be preached at the
eleven o'clock hour. Come and be
with us.

The death of Rev. J. G. Gilmore
recently was a great loss to the
denomination and the cause of
righteousness. He was one of our
strong preachers, safe and sound
in his preaching, and just in the
prime of his power and usefulness.
May the Lord comfort the bereaved.

The Fellowship Prayer Union is
still going right on talking to the
Lord about the things that bear on
the hearts of its members. Quite
a number have sent in their names
and become members of the union,
and to these cards will be sent
soon, "Membership Cards". One of
the objects of prayer listed is "for
an old-fashioned revival of religion
in all our churches". Can you pray
for that to happen? If so join with
us in praying, for that and many
other matters.

I have faith in God, I believe his
book, the Bible, from cover to
cover, I know that every word in it
and every promise made are as sure
of complete fulfillment as if they
had been fulfilled already; and yet
many things are happening, even
among people claiming to be Chris-
tians, that are hard to understand.
Agnostics are filling pulpits. In-

fidels are holding high position in
some Christian schools, Missionary
Baptists refuse to give to missions
and all like that, many amen-corner
Baptist live like the devil; but it
will all come out right one of these
days. God is long suffering and
does not deal with men as we might
deal with them, but one day he
will say it is enough and these
hypocrites will be called to face
God. I know the Bible is true.

Two Ways To Be Sure

Discriminating buyers of monu-
ments, desirous of securing the most
permanent, beautiful and perfect
stone, specify Winnsboro Granite in
their purchase contracts, which af-
fords a granite of greatest crushing
strength; freest from water, lime
and iron, which are deleterious, and
in time tend to disfigure the monu-
ment; and which affords a stone of
an even and beautiful crystalline
structure.

The buyer may be absolutely sure
of getting the real Winnsboro Gran-
ite if he insists upon the dealer de-
livering a certificate from the man-
agement of Winnsboro Granite Corp-
oration; to the stock used being
Winnsboro Granite; but to make as-
surance double sure the purchaser
may test the monument by throwing
water upon it. If there are then
apparent any black or white streaks,
black or white splotches of size, or if
there is any wave in the grain, some
mistake has been made and the monu-
ment is not of Winnsboro Granite.

Mistakes are always possible, as
there is quarried from the Winns-
boro quarries a second grade stone,
known as "Smith stock;" also as
there is quarried from many other
quarries stones not so good, but re-
sembling Winnsboro Granite.

The water test made three times
at the plant before shipment assures
first grade stone being shipped on
orders for Winnsboro Granite; and
such stone is certified as Winns-
boro Granite. Errors, however, might
occur unintentionally, and all dealers
should make the test above sug-
gested before cutting a piece of
stone. Buyers can be assured by the
same test.

Winnsboro Granite is of flawless,
even, straight grain—the ideal monu-
mental material.

Write for free booklet of monu-
mental designs. Winnsboro Granite
Corporation, Rion, S. C.

BAY SPRINGS S. S.

(Dec. 8, 1929)

Membership of Church.....	200
Enrolled in Sunday School.....	159
No. Present	124
No. Visitors	5
No. New Pupils.....	7
Amt. of Offering.....	\$6.90

Yours truly,

(Miss) Velma Jenkins,

S. S. Sec.

MINISTERIAL ASSOCIATION CLARKE MEMORIAL COLLEGE

The first meeting of the Ministeri-
al Association of Clarke Memorial
College, for the second term, opened
with H. J. Gaddis as president and
O. C. Rainwater, secretary. Our
meetings during the first term were
largely attended by non-ministerial
students, and all were surprisingly
impressed by the programs.

The association has a larger en-
rollment than it has had for some
time. Three members were added
to the list at the beginning of the
second term—Rev. E. F. Jones, New-
ton, Miss.; Rev. J. C. Stokes, Phila-
delphia, Miss., and Rev. H. D. Haw-
kins, Lorena, Miss. We cordially
welcome them to help us carry on
this work.

We are realizing the value of be-
ing under the influence of two of the
greatest leaders in promoting re-
ligious education in the state, Dr.
W. T. Lowrey, our president, and
Rev. J. R. Carter, our business man-
ager. We feel that their work with
us is going to mean much to the fu-
ture progress and development of
our College.

—Jack Perkins, Reporter.

Why Not For Christmas?

LIFE STORY

OF

DR. J. B. GAMBRELL

by

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A Saint of God

"We wish to express to Dr. Routh our
sincere thanks for his having prepared the
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tist Record, Jackson, Mississippi.

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It would be impossible for an intelligent
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useful life."—Baptist Standard, Dallas.

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great Baptist commoner will live before us
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"Dr. Gambrell was one of the great out-
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S. C.

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tist church ought to get a copy of this book
at once and read it carefully."—Secretary
Edgar Godbold in Missouri Baptist Bulletin.

"Editor Routh has chosen his material
well and has grouped it with great skill.
This volume will interest every lover of his-
tory."—Southwestern Seminary Evangelist.

"I cried and I laughed as I read through
the pages. The story of his life, as you
have told it, is as readable as the best and
most fascinating novel."—Dr. J. W. Gillon,
Shawnee, Okla.

FOR TRADE

I am a student in Baptist Bible
Institute and find that I have no use
for my Dodge sedan here. I would
like to trade it for a few acres of
land to some one who needs a family
car and has a few acres he doesn't
need somewhere in South Mississippi
or Southeast Louisiana. The car is
worth \$500. I will pay the taxes
and buy 1930 license tag.

Address: W. C. Hamil, B. B. I.,

The Sunday School Department

SUNDAY SCHOOL LESSON

Dec. 15, 1929

The Christian Spirit in Industry.

Deut. 24:14, 15; Eph. 6:5-9; I Tim. 6:17-19.

Golden Text—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

(From Points for Emphasis by H. C. Moore)

1. **The Right Pay for the Poor** is commanded in the Mosaic message about wages. (1) **The employer** has work to be done. He needs help in doing it. He is able to pay for the services required. Therefore he employs a man and agrees to give him a certain wage which of course ought to be fair and adequate. In their relations he must not oppress his employee. In particular he was commanded to pay him promptly which, under oriental conditions, meant that the wages of each day must be paid at sunset. Otherwise, there would be great discomfort and inconvenience to the laborer. (2) **The employee** is poor and needy. He must serve and realizes it. He may be an Israelite or a sojourner, a native or a foreigner. He presents himself for service. He gets the job for which he applies. He does his work acceptably. He calls for his earnings when his day is over, for he needs it at once in the support of his family. If he gets his earnings he is glad. If he fails he is sad and mad. (3) **The employment** involves mutual duties. The employer must be conscious of not doing right when he mistreats the laborer who looks to him for a living. The employee naturally resents any semblance of oppression and calls upon God for help in distress. Beyond question Jehovah hears and sees and fixes responsibility so that the employer who oppresses the poor is guilty of flagrant sin.

2. **The Right Relation of Masters and Servants** is set forth in the Pauline message about work. (1) **Duties of servants to their masters** are summed up in the single word obedience. That obedience must be "with fear and trembling" which is another way of saying they must be intensely anxious to do their work well and not that they are moved by slavish terror. They must obey also with singleness of heart which means absolute sincerity without any mask of hypocrisy. They must obey as unto Christ for really they can prove themselves servants of Christ by their fidelity which differentiates them from men-pleasers and those who render only eye-service. It is very important that they should with good will perform their daily round and grind. For irksome must be the task which is tainted with bad will. Finally, they may expect to receive their reward from the Lord whom faithfully they have served under the handicap of adverse social conditions. (2) **Duties of masters to servants** are also clearly defined and vigorously urged. Let the masters do the same things unto the servants that the servants

they must have due regard for them; work with them in proper spirit; exhibit unflinching good will; do their duty as unto Christ and expect a great reward. Moreover, they must forbear threatening, for no doubt there is the frequent temptation to harsh language. The reason is clear and convincing; master and servant have the same Divine Master who respects the one no more than the other and to whom both alike are accountable.

3. **The Right Use of Riches** is commanded in the Pauline word about love. (1) **The responsibility** is definite. The individual has a great deal of wealth in one form or another. He has independence and power and comfort. But he is responsible for the use he makes of it all. He must especially resist the two-fold temptation that comes to the rich: one is not to be haughty in heart or attitude or action toward others; and the other is not to set his heart and base his hope upon riches which have wings and fly away, and not upon God who is more stable than the everlasting hills. (2) **The recognition** of God as the source of riches ought gladly to be made. He is the giver of all things which we have. And he has given them to us not that we might hoard them but that we might enjoy them. (3) **The right use** of riches therefore includes every benevolence possible. Let the rich man be richer in good works than he is in the coin of the realm. Let him be ready to distribute his funds to every needy and deserving cause. Let him be willing to contribute not only with his property but personally to the uplift of his fellow men. (4) **The reward** is two-fold. In the first place, one who uses aright his riches lays up a good foundation or makes a deposit in the bank of heaven on which he can draw in this world and that which is to come. In the next place, he lays hold upon the larger and better life that is life indeed both upon earth and of course forever in heaven.

NEWS NOTES

Class Building

If your class is interested in building up its membership and maintaining a high percentage in attendance, be sure to secure for your class officers copies of the January number of **SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS**, devoted entirely to this important phase of Sunday School work. "The Chief Force in Building a Class", "Do Contests Build?" "Cooperation of Group Captains", "What to Do With Visitors and New Members", "Visiting Prospects", "Publicity That Pulls", "How My Class Won Me as a Member", and "How a New Class Was Built Out of the Absentees of Another", are among the interesting and thoroughly practical subjects discussed by people who are actually building Bible classes in their own churches. Order with your Sunday School literature at 25c per quarter. New Pamphlets on Organization

Two new pamphlets, "Organizing the Young People's Department" and "Organizing the Adult Department" are now ready. These two pamphlets give the program of action necessary to setting up these departments in the Sunday School; outlining the necessary steps, the securing and election of teachers and officers, the number and size of classes, the division of existing classes as well as the forming of new classes, some helps in making the organization effective, and the programs necessary to the successful operation of the department. In short, these pamphlets will enable an interested group to organize a department along lines that have proven successful in helping our young people and adults to reach and care for a large per cent of the possibilities. A copy is yours for the asking. Write Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tennessee.

The End of the First Quarter

As it is nearing the end of the first quarter of the Sunday School year, it is time for class officers to check up again on the points of the Standard. Surely there are dozens of classes in the state that have for a long time been nearly Standard—lacking perhaps only one point. Last year there were 43 Standard classes reported during January. Our work should surely be of standard grade. Let us check carefully and get in line to have one of those Standard classes in January.

SOUTHERN SEMINARY CONFERENCE TO MAJOR ON PREACHING AND MISSIONS

By Chas. F. Leek, Pub. Sec. "Preaching" and "Missions" will be the two major themes of the second annual Church Administration Conference of the Southern Baptist Theological Seminary, Louisville, Ky., March 19-21, 1930. Dr. George W. Truett, of Dallas, Texas, and Dr. Kenneth Scott Latourette of New Haven, Conn., respectively, will be the leaders of the Conference on these supremely important subjects. Dr. Gaines S. Dobbins, professor of Religious Education and Church Efficiency, is director of the Conference.

Dr. Truett, who needs no introduction to the Seminary's constituency in any land, will lecture every morning of the first week on "Preaching" and at night will preach a series of sermons that will represent the heart of the gospel. This phase of the program is designed to be a revival of revivals.

During the second week Dr. Latourette will be on the program two hours each day. He is professor of Missions and Oriental History in Yale University and is known in missionary circles as one of the warmest-hearted and most scholarly exponents of evangelical missionary thought to be found anywhere. He

is a Baptist of conviction and power. His aim will be to interpret modern missions in the light of present needs and opportunities.

This Conference had a most auspicious start last March when pastors from city, village, and rural communities; denominational leaders, and other Christian workers attended from Kentucky, Indiana, Tennessee, West Virginia, Virginia, North Carolina, Michigan, South Carolina, Arkansas, Georgia, Missouri, Alabama, Maryland, Mississippi, and Ohio.

The Conference comes at a time when it can be of most help. It will serve as a fresh source of inspiration for those who face spring campaigns of evangelism, missionary enlistment, and church revitalization. It will afford former students of the Seminary opportunity to visit the dynamic environment of Alma Mater and many, many men, who have never had this privilege, will be permitted to spend a short time or remain for classwork. The Conference comes at the beginning of the third quarter.

A good room with three good meals a day in Mullins Hall will cost only \$2.00 a day during the Conference. For a minister or layman wishing to bear his own expenses or for a church wishing to send its pastor, this will be a good investment.

A chap was arrested for assault and battery and brought before the judge.

Judge (to prisoner): "What is your name, occupation, and what are you charged with?"

Prisoner: "My name is Sparks, I am an electrician, and I am charged with battery."

Judge (after recovering his equilibrium): "Officer, put this guy in a dry cell."—Ex.

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B. S. U. of M. S. C. W.

In order to promote the on-going of the Kingdom of God, and to find the views of other co-workers in that great common cause, the Christian Endeavor of the Starkville Presbyterian Church invited the B. Y. P. U. to exchange programs with them. The kind invitation was gladly accepted by the Baptist Union, and the subject: "The Christian Responsibility of the Needy" was chosen as the theme of the program. A large number of the two unions was present to enjoy the discussion by the Baptist group of:

- I. Who are the Needy?
- II. Giving the Word of God to the world.
- III. What can we do for the Needy?
- IX. Why should a Christian have a giving spirit?
- V. Poem: Reward of Giving.

A better mutual understanding of each other was gained, and the "Spirit of Giving" was deeply impressed on each attendant.

The Sunday School lesson, "The Christian Home" was conducted for the M. S. C. W. students of the Baptist Church by the Berean class which is composed of A. & M. students. The following subjects presented a broader view and the need of a "Greater Christian Home Life"

- I. The Non-Christian Home—by H. R. Johnston.
- II. The Dogmatic Christian Home—L. O. Palmer.
- III. The True Christian Home—R. D. Williams.
- IV. Is the Religious Home-Life Declining in America?—G. B. Nutt.

A large crowd attended despite the cold weather, and everyone was impressed with a higher conception of a really true "Christian Home."

The Sunday School in the Cotton Mill District of Starkville is led by W. B. Andrews, a member of the Berean class, and the large attendance manifests the interest in this work. Each class is taught by college students, and a great work is being carried on in this community.

Mention should be made at this time of the services of Miss Bertha McKay, '30, of Canton, Miss., who is now president of the B. S. U. of M. S. C. W. This is the second year that she has served as president. She was a member of the B. S. U. Council the year preceding the one she took over this office. Last year she served as vice-president of the Mississippi B. S. U. Conference.

As Miss McKay finishes in the mid-year, she will not serve as president of the B. S. U. of M. S. C. W. longer than February. It is with much regret that the B. S. U. gives her up.

The Life Service Band, which is a branch of the Y. W. A., sent a gift box to a mountain school at Barbarasville, Ky. The president of this band, Virginia Mize, received a letter from

Miss Lottie McCoy, who is an alumnae of M. W. C. and is at the present time a teacher at this school, describing the conditions which existed there and enumerated the articles which were most needed. It was the aim of the members of the Band to supply in a small way some of those needs. In the giving each giver realized more fully that it really is more blessed to give than to receive.

A drive was made last week to increase the number of systematic pledgers. Only a third of the Baptist Students of the student body subscribed before that drive, but now over half of the Baptist students are pledgers. It makes one happy to know that he is not robbing God but is paying back to Him that tenth which is rightfully His. Don't you think that one would be more capable of looking God in the face if he were a tither and not a robber?

The meeting at Immanuel Baptist Church, Hattiesburg, which was held last week, beginning Dec. 1, and lasting through Sunday, Dec. 8th, was very effective. This revival was led by the local pastor, Rev. W. L. Spencer, while the song director was Mr. Jimmie Wilson. The meeting was successful for some reason; perhaps, it was because of the earnest prayers which were sent up to God every night by those who were really concerned with the meeting.

Every night at ten the bell in the chapel at Womans' College was sounded to remind the girls of their trip which was to pray to our Heavenly Father to grant our church a successful revival. He heard those prayers, and from all aspects, one may readily believe that He not only heard them, but also answered.

The chapel services of the college each morning of last week was given to Rev. Spencer and Mr. Wilson. The service lasted only thirty minutes, but those thirty minutes were crowded full of new thoughts and ideas that will prove a wonderful blessing to those girls who were present.

RESOLUTIONS

WHEREAS, our greatly beloved and honored pastor, Rev. D. A. Youngblood has tendered his resignation, and desiring to give public expression of our appreciation of his loyal, faithful and efficient services during his pastorate of five years:

NOW, THEREFORE, be it hereby resolved by the Fifth Avenue Baptist Church of Hattiesburg, Mississippi, that while we deeply regret Bro. Youngblood has determined to go into other fields of labor we verily believe he has earnestly sought the will of the Lord and is following the guidance of the Holy Spirit.

It is the sense of the Church that Bro. Youngblood has wrought exceedingly well, and his labors here have been marvelously blessed. When he came to us we had two hundred members and a small wood-

en building with but five poorly adapted Sunday School rooms in which to worship. We now have 800 members, a substantial stucco building with some 34 well adapted Sunday School rooms. Bro. Youngblood has proven himself a profound and earnest preacher of the Gospel, aflame with zeal for the cause of the Master, with a fervent passion for the lost. As evidence of his effectiveness as a soul winner, practically two hundred have been added to the Church during his pastorate upon profession of faith and baptism. His unswerving faith; his sincerity of purpose; his kindly sympathy; his cheerful response to every call of those in need has not only endeared him to our Church but to the entire citizenship of this city. His consecrated and unselfish life has conferred lasting blessings upon this Church and community.

We heartily and unreservedly commend Bro. Youngblood as a profound and eloquent Gospel preacher; heartily supporting our denominational program; a deeply devout Christian gentleman and a useful public spirited citizen.

We pray the blessings of God upon Bro. Youngblood and his Christian family as they go hence to labor in other fields.

Be it further resolved that the Clerk enter a copy of this resolution upon the Minutes of the Church and that a copy of same be furnished Bro. Youngblood and a copy be forwarded to The Baptist Record for publication.

Unanimously adopted by the Church in conference assembled on this the 20th day of October, A. D., 1929.

J. D. Caperton,
 Chm. Board of Deacons,
 J. E. Davis,
 Church Clerk.
 G. D. Armstrong,
 Supt. Sunday School.

TANKSGIVING IN HOLLYWOOD

A. F. Ellis,
 4364 Melrose Ave.,
 Los Angeles, Calif.

One might think that anything of religious nature would not have a very strong appeal to the people of Hollywood, but there is proof to the contrary. There were many special Thanksgiving services and the churches were well filled.

On the Sunday preceding, special services were held in the individual churches, and also at the Wednesday evening hour.

It was our privilege to attend services on Sunday morning, at an Episcopal church. The songs, responsive readings and sermon were appropriate, and deeply spiritual.

On Wednesday evening, at our own church, the services were well attended; in fact it was the largest gathering at a Prayer Meeting I had ever attended. The songs and scripture emphasized the blessings of Home life, and the spirit of Thankfulness. There were pictures of The First Thanksgiving, and of early Colonial life, shown on the screen.

Coming to Thanksgiving Day, in particular, Hollywood never forgets the Show element. The entire city was decorated, and there was a parade and Festival, much like our Mardi Gras, with the emphasis on



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the Holiday Spirit.

The city of Los Angeles, of which Hollywood is a part, is divided into districts by the Church Council, (I believe it is called), and Union services planned so that no section would be without religious services on Thanksgiving day. In the particular section in which we live, the Methodist, Congregational, Presbyterian and Baptist people came together, to return thanks to the One God and Father of us all. Services were held in the Presbyterian church with the Baptist pastor preaching the sermon and each of the others having some part.

This building is a new one, and particularly beautiful. The pastor is a Southern man, so I had a particularly kind feeling for him. He is a good preacher, himself. I have heard him preach.

To add to the pleasure of the day, there was real California weather, clear, cool and dry.

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

About two weeks, and then comes Christmas! Stockings and Santa Claus, Christmas trees and candles, candy and presents, lots of fun and frolic, all these are coming soon to you. I hope every one of you will have the best time possible. Do you know, my dears, one of the best ways to have a good time? It is to help somebody else to have one. Read Donald's letter below here. Some of you have been so kind to him that he wants to start something to make Ernest Clark happy. Will you go in with him in this? I believe you will. A handkerchief, a game, a book, a pencil case, any little thing you can send Ernest at Star will be enjoyed by him, I feel sure. And I'm not asking you to do something by yourselves, for I'm doing it too. Do you know, I believe we will enjoy our own presents more, if we play Santa Claus to this little crippled boy. How about it?

Our little Jeannie and her mother left us last week, and are now on the ocean, on their way to the new home in Switzerland, and Jeannie's dear papa, waiting eagerly for them after more than three months' separation. I doubt not that Jeannie will be writing us a letter soon.

Much love from

Mrs. Lipsey.

Raymond, Miss., Nov. 29, 1929.

Dear Mrs. Lipsey and Children:

All through the month of November and before I've been receiving so many nice things through the mail. Unless you were to exchange places with me for awhile, I won't ever be able to make you understand how much I appreciate all the lovely things I've received. A Sunday School department from Aberdeen, Miss., sent me on my birthday a lovely sunshine box. In it were fourteen different packages, one or two to open every day until all are opened. How I wish that Mrs. Walker and those 60 fine children could know how I love them. I had a letter from a little 12 year old boy, Ernest Clark, of Star, Miss., who has not walked in two years. Couldn't we do something for him about Christmas time? Let's all remember him either with a letter, a pretty Christmas card or any little remembrance. And how I do wish that some S. S. Class would send him a sunshine box for Xmas week. I'm four pounds overweight and getting along fine. I send 25c for B. B. I. girl. Love,

Donald Keith.

Well, that is just splendid, Donald, that you are getting on so well. But you must keep on taking good care of yourself. We are going to help you to put your plan thro' about our little friend at Star, I think. I hope lots of us will go into it.

Enid, Miss. Nov. 21, 1929.

Dear Mrs. Lipsey:

This is my second time to write to the dear old paper. I came back to fulfill my promise, which I promised you some time ago.

I am sending 5c for the B. B. I. girl.

I go to Teasdale Consolidated School. Our school is going to make up some money for the crippled children, and I am going to help them also.

I wonder if I have a twin, if so please write to me. I was (15) years young, Nov. 16th. My sister wrote some time ago and she found her twin. I will describe myself as I did not before. I am 4 ft 11 in. in height, dark brown hair, dark brown eyes and have a medium complexion. Now some of you cousins might wonder if I am pretty, no, not the least bit.

I wonder how many of you cousins study the Bible Study? I do,

and think it is just fine. Because it is just what every one of us need in studying the Bible.

As Christmas is not so far off I suppose we are all planning on a big time. I am, if things turn out like I am expecting it to.

Mrs. Lipsey, I hope to see this in print for you don't know how much I appreciated seeing my other one in print. So by-by—all you cousins write to me I promise to answer all letters I receive.

—Elizabeth Lay,

You are modest, Elizabeth, in describing yourself. I should not be surprised if others think differently from you about how you look. Thank you for the promise kept, and look out for the Christmas plan next week.

Oxford, Miss. Nov. 15, 1929.

Dear Mrs. Lipsey:

I am a little boy nine years old and am in the fifth grade. My birthday is the 9th of November, which was last Saturday. I have a white cat for a pet. Her name is "Kitty Ruth." I think she is mighty smart she will stand on her hind feet and beg for something to eat. She catches lots of mice and rats besides birds and Rabbits. She will climb into my lap and go to sleep.

I go to Sundry School and preaching most every Sunday. My Sunday School teacher's name is Mrs. G. C. McElroy. Love to you and the Orphans.

—Holcombe Waller.

That is a smart cat, Holcombe. I shouldn't wonder if she knows her name as well as you do. Write to us again.

Meridian, Miss. Nov. 22, 1929.

Dear Mrs. Lipsey:

I enjoy reading the Children's Page. I am a little girl 9 years old and have two little sisters, Hattie and Thea.

I love my teacher, Miss Nona Stephens.

My two sisters and I are sending twelve cents for the dear little orphans.

Your new friend,

—Vera Mazelle Walker.

We are much obliged to Vera and Hattie and Thea for remembering the orphans, and writing to us. Come another time.

Sandersville, Miss., Nov. 26, 1929.

Dear Mrs. Lipsey:

I had a cotton patch this year, and I made \$3.27. And I am working for grandmother. She pays me 50 cents a week. I give one tenth of all I make, so I am sending \$1.00 to the Orphanage. Wishing you a pleasant Thanksgiving, Your little friend,

Thomas Bonner.

That's the way I like to hear a boy talk, Thomas. Tithing is the right thing to do, and I'm pleased you do it. Thank you so much for the money for the Orphanage.

Vardaman, Miss., Nov. 26, 1929

Dear Mrs. Lipsey:

Will you let a little girl join your happy band of boys and girls? I am 11 years of age. I go to S. S. every Sunday. My Sunday School teacher's name is Mr. Clifton Spratlin. I like him fine. I am a member of the Junior B. Y. P. U. The Leader is Miss Susie Kimsey. There are 17 in my class. I study the 6th grade. Mr. C. H. Hardin is my teacher. I am not a member of the church, but hope to be some day. I will try to send some money for the little orphans next time. Tell Miss Gladys I have not forgotten her. With love to you and the children,

Maxine Dye.

I hope you will soon be a Christian, Maxine, and join the church. That's right, you mustn't forget Miss Gladys and the orphans.

Belden, Miss., Nov. 24, 1929.

Dear Mrs. Lipsey:

I will come again after an absence of almost seven months. I am going to school now and enjoy the work fine. I am 7 years old, and in the 3rd grade. I still go to S. S. every Sunday. We had a big snow this week, so I didn't go today. As for pets I have 2 kittens and a baby sister 1½ years old. We have some fun playing. I am sending 10c for the orphans. Yours truly,

Hortense Thompson.

How come you didn't put "baby sister" first, Hortense? I know you have fun with her. Thank you for the money.

Brooksville, Miss., Nov. 24, 1929.

Dear Mrs. Lipsey:

May I join your band of little folks? I am 8 years old and go to school every day. I am in the 4th grade and I enjoy studying. I go to the Sunbeams every Monday evening. Our Leader is very good to us. I am sending a nickel for Miss Gladys so she can go on to school. Love from

Mary Dell Holmes.

Well, Mary Dell, Miss Gladys is still going, and I think will keep on. Thank you for your help.

Como, Miss., R. 1, Nov. 30, 1929.

Dear Mrs. Lipsey:

I am sending you a dollar from B. Y. P. U. Como Baptist Church for the Orphanage. Yours,

Ernestine Bailey.

Good for the Como B. Y. P. U. We are very grateful for the contribution, and hope to have you come again.

Clinton, Miss., Nov. 30, 1929.

Dear Mrs. Lipsey and Children:

Is there room for another member in your Circle? I will be pleased to be a member. I enjoy reading the Bible study and yours and the children's letters. I enjoy going to church and Sunday School. Miss Madietta Anderson is my Sunday School teacher. I like to go to school also. I haven't missed but one day this session. I was 10 years old the 2nd day of this month and study the 6th grade. My teacher's name is Miss Bannie Hester and I love her. Find enclosed 10 cents for the B. B. I. girl. I will close with love and best wishes to all. From,

Virginia Rawls.

I'm so pleased to have you with us, Virginia, and thank you for the money. I wonder if you won't try to get some boys and girls in Clinton to help in Donald's plan for his little friend, Ernest? I wish you would.

Waynesboro, Miss., Nov. 29, 1929.

Dear Mrs. Lipsey:

May I join your Children's Circle? I am a little girl 11 years old and in the 6th grade. I enjoy reading the Children's Page. We get it every Friday. I want to see it printed on the Children's Page. Much love to all,

Marie Tatum.

A good many will see their names on the Children's Page this week, and you will be one of them. Write to us again.

Smithville, Miss., Nov. 17, 1929.

Dear Mrs. Lipsey:

Will you and the happy children let me join your Circle? Some time ago I asked my class to give something to the B. B. I. girl and to the orphans. So they gave 95 cents and I am adding 30 cents to it. You may give the B. B. I. 50 cents and the orphans 75 cents. With best wishes to Mrs. Lipsey and the children, Your friend,

Orrean Stevens.

We always welcome every knocker at our door, Miss Stevens, so you are already in. So are the children of your class, and you must accept our thanks to you and them for the gift.

Montrose, Miss., Nov. 23, 1929.

Dear Mrs. Lipsey:

Here comes the jolly four again. As it is nearing Thanksgiving and mother and Daddy are fixing up some packages to send to the or-

phans, we want to write and send them some money also. Hope you will have a good Thanksgiving. We have many things to be thankful for. We enjoyed Miss Gladys' letter on this week's page very much. We hope she will soon send her picture. My baby sister has been sick this week, but seems better today. We are enclosing \$2.00, 50 cents for Miss Gladys and \$1.50 for the orphans. With love and best wishes and God's richest blessings upon you all is our prayer. The Jolly Four.

Johnnie, Joyce, Thelma and Sarah Katherine Vanosdol.

We are always glad to hear from our Jolly Four, and do hope Sarah Katherine is well by now. Thank you so much for the fine contribution to both our objects.

Tchula, Miss., Nov. 28, 1929.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I go to school and am in the third grade. I go to Sunday School every Sunday that I can go. I have a sister and she is 5 years old. This is my first time to write to you. I am sending 10c for the B. B. I. girl. Hope my letter will escape your wastebasket. Your little friend,

Sylvia Smith.

It has escaped, Sylvia dear. They all do. As a matter of fact, I haven't a waste-basket. Thank you for remembering Miss Gladys.

Vardaman, Miss., Nov. 6, 1929.

Dear Mrs. Lipsey:

Will you let a Junior girl join your happy Circle? I am 11 years of age and in the sixth grade at school and there are seventeen in my class. My uncle is my teacher (Mr. Curtis Hardin). I go to S. S. every Sunday. Mr. Clifton Spratlin is my teacher and I like him fine. With love to you and the readers,

Erlene Spratlin.

Be sure to read, Erlene, Donald's letter and his plan for Christmas, and all of you go into it with us—won't you?

Oakland, Miss., Nov. 30, 1929.

Dear Mrs. Lipsey:

This is our first letter to the Circle. We are brother and sister. I (William) will be five next March and Mary Bell will be three in January. We love to go to Sunday School and stay for preaching too. Mama tells us how God loves for the little boys and girls to help others, so we are sending \$1.00 for Miss Gladys. Your little friends,

William and Mary Bell Pritchard.

I'm certainly pleased, William and Mary Bell, to have you as members with us, and I think I'll count Mama one, too. My oldest little granddaughter was five the other day, and our next oldest will be three in January, so we know how sweet little children can be at these ages. This is a big help you are sending us for Miss Gladys; thank you so much.

Neshoba, Miss., Nov. 30, 1929.

Dear Mrs. Lipsey:

It has been several months since I wrote to the Page. I still go to S. S. and I still enjoy it. We organized a G. A., and I am president. We have a good Leader and good meetings. How did you spend Thanksgiving? We enjoyed a good oyster dinner. I am going to send some money for Miss Gladys before long. Your little Page friend,

Tommy Gros Gully.

We had company and a good dinner on Thanksgiving, Tommy, besides going to church. Don't forget Miss Gladys, please sir.

Waynesboro, Miss., Nov. 30, 1929.

Dear Mrs. Lipsey:

May I join the Children's Circle? I am a little girl 12 years old and in the 6th grade. I have a baby brother 8 months old. I enjoy reading the Children's Page. I want to see my letter in The Baptist Record.

Wilma Tatum.

I tell you what you do, Wilma. Won't you get several girls and all of you go in for our Christmas surprise for Ernest? Read Donald's letter.

(Continued on page 15)

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

A GOOD CHRISTMAS PRESENT

Here is a good suggestion for Christmas—Give your son or daughter a trip to Memphis to the first Southwide B. Y. P. U. Conference! There probably could come no greater blessing to the life of this young person than the influences of this meeting. Young people, if you are asked "What do you want for Christmas?" Speak out good and strong "I want a trip to the Southwide B. Y. P. U. Conference in Memphis". We hope you get the trip whether it comes as a Christmas present or not.

Already we have sent out a number of certificates to those who expect to go via railroad, you will need the certificate in order to buy a round trip reduced rate ticket. Write us for as many certificates as you will need. This is what some are writing—

"We plan to send a representative to the Southwide B. Y. P. U. Conference, please send a certificate"

"A car full, did you say? We want to go in that car. Our union will send two delegates, please send certificates."

"Please send three railroad certificates and further information about the Southwide B. Y. P. U. Conference"

Please send three reduced rate round trip certificates to the B. Y. P. U. Conference. See you in Memphis".

So it begins to look like we are going to have five hundred. You will be one of the number, won't you?

Jones County Associational B. Y. P. U. Makes Progress

A letter from Mr. Horace Headrick, president of the Jones County Associational B. Y. P. U. tells of the splendid work the organization is doing. In reporting their last meeting he says that it was well attended and a splendid program was given, "Our next meeting will be much better we believe because we are really working at it. We have a program planned and I have stressed the work in the Baptist Association meeting, in personal visits and by mail. I am also going to get a write-up in the three papers of the county this week."

There is the success of the meeting, the president and other officers on the job. They plan to have an "Open Forum in their next meeting."

1930 Schedule of B. Y. P. U. Activities Ready

We are ready now to send to your union a copy of the 1930 Schedule of B. Y. P. U. Activities. We will not mail them to all the unions, so if you want a copy drop up a card and it will be sent free. It will serve as a guide in special emphasis through the year and we hope every B. Y. P. U. will request a copy.

S. T. C. B. Y. P. U.'s Do Extension Work

"Beacon Blashes" the weekly publication of the B. S. U. at S. T. C. tell of some splendid extension work the S. T. C. B. Y. P. U.'s have been doing. Churches have found out that they can get help from these splendid unions and so calls are constantly coming in to them for help. Programs recently have been given in the Calvary church, Oak Grove Community, and at Mozelle. This work works both ways, it brings a blessing to the church where the work is done and it brings a blessing to the ones giving the program. For the Sunday November 17th S. T. C. had 129 enrolled in B. Y. P. U. with an average grade for all unions of 85 plus. J. H. Pennebaker is Student Secretary and is also president of District Five B. Y. P. U. Convention.

President O. P. Moore Awakes to His Opportunities

Last year Mr. O. P. Moore was teaching in Neshoba county and made a record for himself both as a school teacher and B. Y. P. U. Leader. So much did he succeed that the Convention of District Four elected him as president of that body. This district covers fourteen counties in the east central section of the state. This year Mr. Moore is teaching in Simpson, and moved his spirit of service with him to that county. Already he has a splendid Sunday school and B. Y. P. U. operating in the church near by. He has not forgotten his office however in District Four but is busy now writing to the unions seeking to enlist a good attendance from his district at the Southwide B. Y. P. U. Conference to be held in Memphis the 31st of this month. Their quote of the five hundred is fifty and we have no fear but that they will be there.

Salem Church Covington County Now Operates Four Unions

Such churches as Salem church in Covington county is demonstrating how the fully graded B. Y. P. U. Work can be carried on in a country church. They now have four unions, the Adult, Senior, Intermediate and Junior. They expect to have representatives at the Southwide B. Y. P. U. Conference they say, and we'll meet them there Dec. 31st.

B. Y. P. U.'s Responded to Emergency Appeal

We appreciate the hearty response on the part of our B. Y. P. U.'s over the state in the Emergency appeal. Many unions made their contributions through their churches while a few sent their offering direct to our office. In each case the money was received and credited and applied to the fund.

Taylor Union Continues to Grow
The Taylor B. Y. P. U. has been adding members almost every week

to their organization and have found it necessary to divide the union, so now they have two splendid unions, They are buying curfound it necessary to divide the building into two parts thus making it more satisfactory for the unions to meet at the same time. This splendid union has taken the banner for the last two months at the regular Associational B. Y. P. U. meeting. We congratulate the unions on its splendid work, and commend their plan to other churches.

THE TITHE

I'll tell you a secret that will cause you to thrive.

Just take my advice, and tithe.

When the foundation is laid,

Your bills will all be paid.

When you begin to tithe.

It will be hard to begin,

But stick to the end—and tithe.

To the Lord give one tenth,

And you will be able to meet the rent.

This is what happened to me,

I was as glad as could be,

When I began to tithe.

Oh! the joys it will bring

When you do the right thing—and tithe.

There will be blessings untold

When the Master's will you behold—and tithe.

Your time, your talents and your money too

Is all that is required of you and you—Just the tithe.

By MRS. R. D. McCHAREN,
Belen, Miss.

CHURCH WEEK AT DAVIS MEMORIAL

The week of Dec. 2-6 was set aside in our Church for the emphasizing of the work of all the activities of the church as represented in the different phases of its organization. Emphasis was placed on the part that each auxiliary has in the work of the whole and how that each must function for the benefit of all. This program was arranged as a week of preparation to the Every Member Canvass which is now on.

On the first night, Monday, Rev. C. T. Johnson brought us a great message on the general subject of the "Church and its Primacy". On Tuesday we had Miss Margaret Lackey to bring a great soul-stirring message on the subject of "Cooperation in the Church". Wednesday night was given to a general prayer meeting and the adoption of our 1930 Budget. Thursday night found us very fortunate in having with us Rev. R. L. Wallace of Raymond, who brought a message on "The Place of Man in the Church." Friday night's program was two-fold: first, a great message from Rev. C. J. Olander of Brandon on the "B. Y. P. U. and the Church" and second, a playlet given by the young people entitled: "Farmer Brown's Conversion". We feel that the week was a most helpful one to the church in general and, although our attendance was not what we had hoped for at any service, still we believe that much good will result from these great messages from these great servants of God. If you have need of any one for any of these messages you

can do no better than to call for these speakers.

The every member canvass is now on and our organizations are putting it on this time.

Fraternally

R. B. Patterson

MEETING OF THE T. E. L. CLASS AT MORTON, MISS.

Mrs. Duval Rogers and Mrs. Mack Winsted entertained at the regular business and social meeting in the home of Mrs. Duval Rogers, which was beautifully decorated with Christmas colors.

After the devotional, which was led by Mrs. W. A. Jones, the president, a social hour followed. Mrs. Bennie Rogers gave a reading, "The Baby".

Mrs. Damsy recited a poem, "The Happiness A Little Child Brings".

Gifts were then presented to the honor guest, for which she expressed her gratitude and surprise.

The co-hostess served delicious refreshments, which was enjoyed by all.

—Reporter.

(Continued from page 12)

Vardaman, Miss., Nov. 26, 1929.

Dear Mrs. Lipsey:

I am a little girl 12 years of age and in the 6th grade at school. There are 17 in my class, about one half of what is in our room. Mr. Curtis Hardin is my teacher. I am a member of the Junior B. Y. P. U. Miss Susie Kimsey is our teacher. She sure is a good leader. With love to you and the readers,

Mossella Dye.

School will soon be out now for Christmas, won't it, Mossella? See if you can't help us in Donald's plan.

Pearlington, Miss., Dec. 1, 1929.

Dear Mrs. Lipsey:

This is my first letter to you. I am 13 years old and am in the 7th grade at school. I go to Sunday School every Sunday and haven't missed a Sunday this year. I won a Bible, also a story book. I am sending 10c; put it where it is needed most. I will close for this time, hoping that you will let me join.

Nona Strahan.

You are an Honor Member now, Nona, and must write to us again soon. It is fine that you did so well in attending Sunday School, and we are proud of you.

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BAPTIST WORK IN LOS ANGELES, CALIFORNIA

When we arrived in Los Angeles, California, some months ago, we were the most lonesome folks in the world. We had a son, already here, and a younger son came with us, and we found a few friends from Mississippi, who had been here some years; yet, we seemed a long ways from home.

Consequently, we all went to church to try to find some congenial friends. After studying the city map, we decided that the First Baptist Church would be most convenient for us. We went there, found a warm welcome, and were told that we would find many Southern people among the membership of this church.

We found in the seat pockets cards to be filled out by strangers, and placed in the collection plates. On these cards were to be given one's name, address, phone number, home church, and an expression as to whether we desired to become members of this church. One of these was filled out for each member of our family; on Tuesday of the same week, the Secretary of the church called. This gentleman, Mr. R. S. Battersby, gave us a most cordial invitation to become members of this church, and gave much interesting information concerning Baptist work in L. A., and in this church, in particular. The manner of receiving members into the church, here, is a bit different from what we were accustomed to. Mr. Battersby wrote for our letters, and when they were received, we were called to the church office; there, we met the deacons, our letters were read, and the Church Covenant was read to us. The following Wednesday evening, at Prayer Meeting, our application was voted on, and we became members of the church. It is the custom here, to observe the Lord's Supper every First Sunday, and at that time, all the members who have been received during the month, are given the Right Hand of Church Membership. At first, this seemed a bit formal, to us, but upon serious consideration, decided that this is a very good plan for so large a place.

We were assigned to our Sunday School, or "Church School" classes. There, we found many Southern people. There seemed to be more from Texas than other States. We found the division of S. S. work somewhat different from that of the Southern Convention, and we would be glad to write more of that at another time, should the Editor think it interesting.

The Woman's work is well organized, and every woman, upon becoming a member of the church, automatically becomes a member of the Woman's Missionary Society. This church has nine circles, but the circles are large. They meet every First Thursday, in Circle meetings, in the homes, for an all-day meeting. The mornings are spent in doing White Cross Work, and after lunch the business of the Circle is attended to. On the Second Thursday, the entire organization meets at the church, for an all-day meeting. The mornings are spent in listening to a well-prepared program, and after lunch, the general business is at-

tended to. A nursery is provided for little children, so that mothers may attend.

At the first meeting that I attended, the reports of the Woman's Work of the Northern Baptist Convention were given. These reports were made by women well versed in the work, and were good speakers, as well. A miniature Pageant was given representing the one given at the Convention, showing something of the work on Mission fields.

On the 24th and 25th of October, the Los Angeles Association was held at the South Side Park Church, of L. A. The Rev. S. Frasier Langford is pastor of this church. They have a nice building, well equipped, with a number of S. S. rooms. They reported 17 nationalities represented in their S. S.

The business routine was, of course, much as ours, in Mississippi, but there were some other interesting phases. An address, "Why I have Renounced Mohammedanism and Educated Myself for the Christian Ministry" was given by Hussian Answare. The Western people do a great deal of work among the Indians, consequently, there were some Christian Indians present. The Pageant spoken of before, was given again, by the First Church, and I was allowed to represent a Japanese woman, because I am "Little and dark," I was told. We had some real Chinese children on the platform, at the same time.

Redlands College, owned by the Baptists, was represented by a Quartette of young men who sang for us.

The Baptists have a "Mission Center" where much good work is carried on for the foreigners. There are other special Missions for the Japanese, Russians and Mexicans. Among the Baptists from Mississippi, that we have met since coming here, is Dr. A. B. Leavell, who is a Dentist. He has a handsome home and a well-equipped office. While I was in his office, having some work done, we talked of many of the dear Mississippi people "back home." He seems happy in his work here, but there seemed to be a tender note in his voice, when he spoke of old friends and familiar places.

There are other Mississippians here whom we hope to know better.

We read in The Baptist Record that Brother and Mrs. McCrea, and their daughter, had come to Monrovia, about 20 miles from L. A. We have written to them, and hope to see them soon. We would be glad to see any Mississippians, or other Southerners, that happen to come this way, and hereby extend them an invitation to visit the First Baptist Church of Los Angeles, and shall hope to meet all of them, personally.

—Annie Foster Ellis.

GLAD NEWS AND GRIPPING FACTS FROM THE MOUNTAINS

J. W. O'Hara, Supt.

The spirit of revival is manifest in the mountain schools. Each year there is a special season for revival work. This year reports of results are as follows to date: Cosby Academy, Cosby, Tenn., 31 conversions and reclamations; Eldridge Academy, Eldridge, Ala., 6 baptized; Magoffin Institute, Salyersville, Ky., 12 bap-

tized, 10 of whom were from the school; Mars Hill College 12 baptized; North Greenville Baptist Academy all saved, school and community greatly moved. Other schools are planning meetings for the early spring months. Scarcely does a session close with an unconverted pupil in one of our schools.

Hazard Baptist Institute and College has 191 enrolled with the number increasing constantly. Twenty-seven county teachers are studying nights and Saturdays and will enter full time when their schools are out. Perhaps fifty more will enter Jan. 1st. Georgetown College has given written agreement to accept the Junior College work on certain conditions. This gives college advantages to many at small cost. This school is located in the Three Forks Association, which has 18 churches with membership of 3062. It comprises five counties with population of 92,875 by 1920 census. Baptists have 51 per cent of all church membership in the mountains. Fifty per cent of the county teachers in this section have been students in Hazard Institute or are there now.

Alexander Schools continue to grow. There are 170 in Home at present. There are also 30 local high school pupils. Superintendent Sweatt has rented another cottage and has it practically full. All the children in the Home take Bible and all attend the Baptist church services in the little church on the hill. A new light plant has become necessary. There are many other needs in this growing institution. It receives no appropriation from any Mission Board. The Lord and its friends support it.

Commercial Departments have been installed at Sylva Collegiate Institute, Sylva, N. C., Eldridge Baptist Academy, Eldridge, Ala., Magoffin Institute, Salyersville, Ky., Hazard College, Hazard, Ky. Other schools have had commercial departments heretofore. This and the industrial features of the mountain schools provide in a practical way for a large number of students.

Newton County Academy, Parthenon, Ark., has a much increased enrollment. Prof. C. H. Robinson writes encouragingly for this school. It receives no appropriation from any Board, but is pressing on with its work. Possibly ninety per cent of county school teachers have received their training in this institution. It is the only senior high school in the county.

There is a community near Lee Baptist Institute in which there are thirty families with forty children who can neither read nor write. There is no church or school in this stretch of five miles. There is a near-by town of eight thousand with only a junior high school. There are a number of communities of two to three thousand with only one or two year high school privileges. Lee Baptist Institute offers a christian education with dormitory advantages at small cost. This school was dropped, but keeps on with its work. Do you think that this school has served its purpose? Scores can be named who have gone from it and have become church workers and missionaries in the mountains.

Magoffin Institute, Salyersville,

In Memoriam

Obituary

Shubuta, Miss.

Mr. T. J. Phillips, age 67, a prominent and highly respected citizen of Crandell, Miss., died on the afternoon of Nov. 25, 1929. Surviving him are six children—Emmett and Ed Phillips, Mrs. Cora Harris and Miss Ethel Phillips of Crandell; Mrs. Frank Harris, of Quitman; Mrs. Tom Wright, of Electric Mills, and eighteen grandchildren.

Bro. Phillips was a worker in the Pine Grove Baptist Church. Dr. B. C. Land of Quitman officiated at the funeral services held in Pine Grove Baptist Church at 3:00 p.m. Nov. 26th. Interment followed with W. J. Patton in charge of arrangements. A large congregation and large floral display showed the esteem in which his friends and relatives had for him.

The pallbearers were Messrs. Luther Alchley, Lee Dickerson, J. A. McLendon, E. M. Lanthrup, A. D. Hooper, and Denton Flemming.

—W. H. Patton.

Henry Lee Smith

Bro. Smith passed to his reward Oct. 12, 1929. He was 38 years of age. Born and reared in Lawrence County. He moved to Georgetown about fifteen years ago. He was sick about twelve months, and spent ten months in the Sanatorium.

Bro. Lee was a useful citizen and will be missed. He was a devoted father and husband. He gave himself to Jesus some ten years ago and united with the Baptist Church.

He leaves his wife, two sons, two brothers, one sister and many relatives and friends to mourn his going.

May His grace sustain and His Spirit comfort the sorrowing ones.

—M. P. Jones.

Ky., under the leadership of Prof. Frank A. Clarke is increasing its enrollment and usefulness. The library has been carefully catalogued, five hundred books added, boys dormitory thoroughly renovated, home economics department installed, and much new equipment added. Mrs. Clarke operates Friday afternoon and Saturday a "Bargain Store" in which she sells old clothing sent her. The proceeds will go toward seating the auditorium. Any shipments you may make her can be used.

CALVARY, MEMPHIS

Had the pleasure and inspiration of a two weeks' visit with Pastor J. G. Lott and his folks of Calvary Baptist Church, Memphis, "Down in Dixie." While we were preaching praying and working, Joe Canzoneri, prince among songsters, was leading the singing and in between time the folks were testifying and working while the weather man sent us rain, cold, and a four inch snow.

The Holy Spirit got hold of hearts though. Men and others asked for prayer with an earnestness that was gripping.

Brother Lott led a sick man to Christ in the presence of his small children and wife and all joined in

short prayers of thanksgiving at the close. We will likely not forget it soon and those children will likely never forget it.

Brother Joe led in the conversation on Thanksgiving morning with a young woman who had been reared a Roman Catholic and it was a revelation to see one trying to trust "things" for salvation. She made the decision, however, and the tears from her sick grandmother touched us all as she rejoiced in her daughter trusting Christ.

Mrs. Lott is a wonderful spirit in Christ Jesus. She and Brother Lott make a great couple in the work. Somebody ought to bring them back to Mississippi when they have finished their work in Memphis.

We met many Mississippians and many other great hearts.

Yours in His service,

D. A. (Scotchie) McCall.

SUNDAY SCHOOL IN LOS ANGELES

When something unusual and especially pleasant happens, the boys say, "That is something to write about." What happened last Sunday was something to write home about. We had learned that our friend, Brother T. F. McCrea was to speak to the Young Men's Class, and we looked forward, eagerly, to seeing both Brother and Mrs. McCrea.

We found Brother McCrea, just as he arrived at the church, and offered to show him to the right room; we were selfish in this, for we did so want to hear him speak, but were not quite brave enough to go to the class, uninvited. The trick worked, tho, for this was the class to which our son belonged, and a very cordial invitation was given, to remain, and was accepted.

The Young Business Men's class is composed of some twenty-five or thirty splendid young fellows, representing various lines of business—Railroad, Telephone, Insurance, Law, and others, perhaps. The teacher is District Manager of an Insurance Company, and seems to "Know his men."

A fine spirit of comradeship as well as spirituality seems to prevail here.

The opening was appropriate to the Lesson for the day; Living With People of other Races, and it seemed especially fitting that a Missionary from China should speak to us.

In his kind, gentle way, he made us see the Chinese people in clearer and better light. He spoke of their culture and fineness of character, and the strong religious principles of those who had become Christians.

We were disappointed that Mrs. McCrea and the young daughter did not come, too, but we hope to have them in our home, some other time, soon.

We were glad to see Brother McCrea looking well and cheerful.

—Annie Foster Ellis,
Melrose Ave.

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FT. WORTH SEMINARY

At a social gathering of the Mississippi students a short time ago it was decided that the official reporter of the group should send an article to The Baptist Record telling the people at home what the students here think of the Southwestern Seminary. It is fitting to say that each of us thought a good deal of the institution before we came, or we would not have gathered all together and come here. Whatever may have been our opinion of the Seminary before we came, our estimation has become many times multiplied since we have become a part of the institution.

The slight remarks about the institution that some good people made to us in days gone by we have found to be without foundation. There are 482 students enrolled at present. Of this number 208 are ordained ministers; 208, women; and 66, laymen. In the School of Sacred Music there are 116 students; in the School of Religious Education, 125. Our enrollment exceeds by forty that of the Southern Seminary at Louisville. Their enrollment, including the women, is only 438.

Our equipment, consisting of four up-to-date buildings, is better than any of our seminaries had ten years ago. Cowden Hall, the music building, in which practically all classes meet, is modern to the minute.

The greatest difficulty of the Seminary in financial. We need endowment, and we feel that the Lord is going to give it us. There is a plan in operation now for the obtaining of endowment.

Yet, in spite of all our financial difficulties, the president of the Seminary has been able, with the help of the Lord, to meet our obligations in such a manner that no one can complain. It has been said that the professors do not receive their salaries regularly. This is a mistake. Only once have they been asked to wait for even a part of their salaries, and that was for only fifteen days.

A majority of the students are engaged in religious work that pays all or a part of their expenses. All students are regularly engaged in some kind of religious work. The pre-eminent note and urge of our Seminary is winning the lost to Christ. Every student who takes a three-year course here goes out with a burning zeal to win sinners to the Master.

The scholarship of our Seminary, of teachers and students, is very high. Every professor is a consecrated learner as well as teacher. The majority of them had nine years or more of formal higher education before they became full professors. The scholarship of the student body is high also. Of the 482, 366 have attended college. Almost all of this number are graduates of standard colleges. These students are not like students in college. They are more mature and diligent in their business. They are all earnest, consecrated, refined young people religiously working for the Master and Lord of us all.

We do not claim that our Seminary is the best of the three seminaries in the Southland. None of them can claim that distinction.

They are, each of them, instruments of God for the particular work they are doing.

Let those who would criticize us know that sixty-nine years ago there was not a church or free school building, except some half-dozen Catholic missions, in the mighty state of Texas. There were only a few handfuls of settlers in Texas, and they in the eastern and southern sections. Wild Indians and outlaws roamed almost the entire state. Where Fort Worth now stands a city of over two hundred thousand there was only a small fort on the present site of the city jail.

Now there are over a million Baptists in Texas with approximately three thousand churches. Yes, we are proud of the Seminary and thankful for it. It is God's institution doing His work.

Soon we will send you another article telling of individual students and what they are doing. A number of our Mississippi students—ministers, religious education workers, and musicians—will finish next Spring. The Lord is calling them to work for Him in many parts of the world. Some of them feel that the Lord wants them in their native state. Later, a list of those in each school, who will be eligible at the end of this session, will be sent to The Baptist Record. We are at this time sending the names merely of all the Mississippi students. They are as follows:

H. H. Hargrove, C. J. Rushing, D. H. Barnhill, E. L. Douglas, Mrs. E. L. Douglas, Luther A. Harrison, Mrs. Luther A. Harrison, J. A. Bryant, C. W. Thompson, Mrs. C. W. Thompson, R. A. Collier, Mrs. R. A. Collier, L. A. Doyle, Mrs. L. A. Doyle, Miss Annie Averett, Miss Bessie Dalton, L. T. Altman, W. C. Morgan, Mrs. W. C. Morgan, Otis Jones, Miss Virginia Lofton, J. R. Branton, Miss Ida Branton, Barney Thames, Eu-

gene Ferrill, J. W. Langham, H. R. Denham, Mrs. H. R. Denham, Mark Lowrey.

Faculty members from Mississippi are: Rev. W. A. Hancock, Professor L. A. Myers, Dr. N. R. Drummond, Dr. H. E. Dana, Mrs. Harold Jones, Mr. C. M. King, Business Manager.

Yours respectfully,

—Mark Lowrey,

Reporter.

Simpson County Associational B. Y. P. U.

On last Sunday Afternoon at 2:30 O'clock P. M. the Simpson County Associational B. Y. P. U. met with the Pinola Baptist Church. A very interesting program was rendered by Group 3 composed of Pinola and Bethlehem Churches led by Miss Vera Royals, Group Captain.

The churches were represented as follows: Beulah 6, Braxton 5, D'Lo 8, Bethlehem 20, Magee 32, Mendenhall 23 and Pinola 29; making a total of 123 in attendance.

Miss Bertha Walker, our president called attention to the First Southwide B. Y. P. U. Conference in Memphis urging each church to send at least one representative.

At the suggestion of Bro. Ferrell we adopted the efficiency banner giving this banner to the union having the best grade for the next three months or until our regular quarterly meeting in February and this to be given every three months to the union having the best record.

Nattie Turner.

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| The Bride of Christ \$1.75
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Here are combined correct theology, spiritual power, practical application and beautiful expression. | Star Trails \$1.00
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JOHN D. FREEMAN
A captivating story of pioneer days in Arkansas, based upon actual experiences related to the author by his grandmother. | Faith Lambert \$1.25
MAUD C. JACKSON
A story of the modern college campus, touching all sides of college life and recording the victory of the best. |
| These Gracious Years \$1.25
GEO. W. TRUETT
His Christmas messages of the last seventeen years, printed just as they went from him to his people and with all the informality of such communications. | Thou, When Thou Prayest \$1.00
WILLIAM OWEN CARVER
A remarkable discussion of prayer both as communion and petition. |

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"THE TRAGEDY . . . OF THE INCOMPLETE"

A GREAT sermon was preached on that subject recently. But a sermon is not necessary to convince thinking Baptists of the seriousness of failure to reach the goal in the Mississippi Baptist Emergency Program.

Two words are more eloquent than any array of words phrased into a sermon: they are "humiliation" and "embarrassment"—humiliation to ourselves as Baptists and embarrassment to our creditors who have been so consistently and continuously lenient with us.

BAPTISTS are a great people, quantitatively and qualitatively. With less than ten per cent of our people solicited, more than forty per cent of our goal has been attained through last Saturday. The key to success lies in personally soliciting and informing the rest of our Church members. The instruments for this solicitation now are pastors, church chairmen and church committees.

In some communities it has been practically impossible to solicit because of the bad roads and rainy weather. We have received assurances from many pastors and committeemen in such communities that they will complete the solicitation as soon as the physical handicap is removed.

The purpose of this message is to impress anew the seriousness of failure to reach our goal and also to reiterate the profound conviction that we need fear no failure if the people are personally solicited.

TWO HUNDRED THOUSAND Baptists can and will average giving fifty cents each to this emergency if approached. Even members of other denominations—Methodists, Lutherans, Presbyterians—have made voluntary contributions to our need; but these brethren have their own denominational calls and should not be expected to respond to our appeal.

PASTORS, CHAIRMEN, AND CHURCH COMMITTEES, plan to personally solicit your membership sufficiently to attain your church goals between now and next Sunday night. That will insure the success of our Emergency Program and prevent "the tragedy of the incomplete."

"Great deeds become a great people."—George W. Truett.

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

REMINISCENT

It wasn't the failure that hurt me,
It wasn't the sting of the blow;
It wasn't the cheer of the crowd in my ear
For the smiling victorious foe;
But the knowledge that I hadn't ventured
to try,
But had cravenly let the thing go.

They think that ill luck had beset me,
They think by mischance I was thrown;
They would soothe my defeat with encouragement sweet,
But I know what to them is unknown;
I failed to be true to the best I could do,
And the blame for the loss is my own.

Now looking back over the battle,
And viewing the long struggle through,
I could take second place with a smile
on my face,
If I'd lost with the best I could do;
But what hurts to me today is the half-hearted way,
I fought with disaster in view.

—Edgar Guest.

Pastors, Chairmen

Church Committees

Personal

Solicitation

S U C C E S S